THE

Baptist Magazine.

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MEMOIR OF MR. HANSLO,

MENNONITE MINISTER.

To the Editors of the Baptist Magazine.

HAVING in my possession a scarce print of "REGNIER HANSLOE, an Anabaptist Minister, and his WIFE," engraved by Boydell, in 1781, from a celebrated painting by Rembrant, I desired my friend, the late Rev. W. H. Rowe, of Weymouth, to furnish me with some account of Mr. Hansloe, if he met with any, in the "Dutch Martyrology:" a work which I knew he was consulting to ascertain the history of *baptism* among the Mennonites in Holland.* After some time, he sent me the following, dated October 31, 1816. "I enclose you the Memoir of Mr. Anslo. There is but little said of him generally; and the Socinian dispute in which he was engaged with Obbentz is not of much importance to us. It is scarcely worth your perusal: but I could not go beyond my means. The translation is a hasty one: I have merely conveyed the sentiments, without regard to elegance of language." I think it desirable that this should be printed in the Magazine just as Mr. Rowe sent it: from which the reader will discover what a loss the denomination has sustained by the premature removal of this excellent man. IOTA.

THE Rev. Mr. HANSLO was born in 1592, and died 1646, consequently lived fifty-four years. He was a very zealous and faithful teacher in those united churches of the Mennonites, in which the famous Lubbert Gerritsz [as we have mentioned in its place] had before exercised the ministry of the gospel; and was colleague of Mr. Huseling, of whom we have spoken in the preceding chapter, who, however, was called to the ministry later than Mr. Anslo. The *day* of his birth, as well as that of his death, as also, when he was called to the ministry, is not accurately known.

This reverend man bore the affixed name of Anslo, [the original name was Klaas,] as I am informed by his highly respectable descendants, who now reside in Amsterdam; from the circumstance of his ancestors coming from Anslo, or Aslo, or, as it is sometimes called, Obslo, and Opslo, a town in Norway, over against the castle of Aggerhuys, whence the bishoprick of Obslo, the most south-easterly of Norway, derives its name. This town, Anslo, or

* Mr. Rowe had compiled a volume on this subject, of considerable size. Query. *Could not this be published by subscription for the benefit of his Widow?*

Obslo, was destroyed by a dreadful fire in the reign of Christian IV. king of Denmark, which prince rebuilt it, and from that time has been called from him, Christiana and Christianstad.

Klaas Anslo was a very grave, devout, virtuous, and persevering teacher; orthodox in doctrine, and sound in life; edifying every one, whose heart was interested in religion, by his exemplary walk; favoured by God with superior talents, and endowed richly with temporal goods, of which he made a becoming and Christian use, in relieving the poor and the distressed in their pressing needs and distresses, judging that his office and his preaching united to do to his neighbour what he was preaching to others, and what he should wish, were he in distress, that others would do to him. Thus he has left behind him a good report with all godly persons; moreover, like all pious witnesses for Christ, he had to endure the reproaches of depraved and ill-disposed persons.

Of his writings, concerning the ministry and divinity, nothing more has come to hand than what was published by him, in conjunction with other ministers, on the frequently mentioned affair of *Nittert Obbensz*. The vain notions and restless conduct of this Nittert Obbensz, made in 1625, and some following years, very many disturbances in the united Waterland churches of the Mennonites, meeting at Amsterdam, in the *Spyker* [warehouse,] when Obbensz published a writing under the title of "*Raag-bezem* [the broom], &c. made by Nicodemus, letter slave of legal mind." This work consists of a very long preface, in which the reasons of the publication are stated, in a very showy sort of style, and also of 29 questions, designed as an inquiry into the nature and power of the sacred scriptures, or of the written word of God. To which is affixed, a number of instances, of all descriptions of writers, with which the author of this work strives to confirm his opinions on this point, being of an opinion directly opposed to that of John Rees, Wybrandez, Huseling, and Klaas Anslo, and likewise of all orthodox and scriptural divines, that there was no other word of God than the written books of the sacred scriptures, that is, the spoken word of God, by which God brings men to repentance and the new birth, denying moreover the efficacious co-operation of the Holy Ghost, and holding, that what is otherwise understood, are the sentiments held by the Swinterveldians, enthusiasts, and followers of Thomas Munzer.

This work, together with its singular title, and the florid style of the writer, discovering, obviously, the unspiritual, erroneous author, and that his ignorance of the subject of divine influence was equal to that of Nicodemus, occasioned great confusion in the church. Hence, the other ministers, with the ministers generally of other churches, judged it best, in order to the promotion of rest, and the welfare of the society, to have an interview with Nittert Obbensz, in order to converse in a friendly way on this subject; and we will give some detail of the manner in which these divines conducted themselves.

Nittert Obbensz observing the dissatisfaction occasioned by his writings, made some sort of complaint, as if his book was printed without his consent, at least, that the title was affixed wholly with-

out his knowledge, by Theunisz, one of his principal defenders. He published a second time, under the title "A few Questions, serving to an investigation of the nature and power of the sacred scriptures, or the written word of God:" together with a letter addressed by himself to Hans de Rys. [This letter was precisely the preface of the former edition.]

The work closed with the following brief address:

"Nittert Obbensz to Hans de Rys.

"Do you suppose I am in an error, I will with pleasure receive your mild reply and parental instruction, and, as a good disciple of Christ, bend to the truth."

In the mean time, Nittert Obbensz did not desist, with the assistance of one or the other of his friends, to bring forward, by the press, his opinions, under the veil of anonymous writings, and in the most shameful way, to slander his colleagues, Wybrandez, Huseling, and one Klaas Anslo, as if they had treated him in the most unbecoming and inequitable manner.

One of these writings was so exceedingly calumniating, that his colleagues perceiving no good results from a *vivâ voce* dispute with Obbensz, were necessitated to defend themselves by the press, and to lay a fair statement of the business before the public.

To this end Mr. Anslo published A Dialogue between a truth-seeking Neutralist, (which he names Frederic,) and A Waterlander Brother, in which he briefly and undisguisedly demonstrates the difference existing between the ministers of the united churches and Nittert Obbensz, concerning the word of God, and adherence to the same; serving as a precursor to the exposure of what is treated in a certain book called *Raag-bezem* (the broom), &c.

In this treatise, Frederic comes forward, as an impartial man, and examines into the real truth of the case, which had occasioned so much disquiet and difficulty in the church. The Waterland brother [representing Mr. Anslo] informs him, that the difference respected the word of God, whether there was more than one word of God; the ministers of the Waterlander churches maintaining that the word was two-fold; but their antagonists contended that there was but one word of God, that written in the books of the Old and New Testaments. This he further explains by stating, that by the term, word of God, he meant, 1. That Jesus Christ, the Son of God, the Eternal Word of the Father, was indeed the true God himself, by whom heaven and the earth, and all things visible and invisible were made, who was the *word of God*, at the same time the *Son of God*, and was a literal or written word, and shall remain eternally, when all our Bibles shall have perished. This he proves from John, i. 5—14; 1 John, i. 1, 2; Rev. xix. 11—13. 2. He maintained, that the holy scripture is God's literally written word, in which God's will and pleasure were clearly revealed, which also abundantly testifies of the Eternal Word, Jesus Christ, the Son of God, our Lord and Saviour. In this sense he contended, the word of God was two-fold, and that between both, when each is distinctly considered, there is as great a difference in power and ability as between the Creator and his creature.

Nittert Obbensz, and his party, on the other hand, assert that there is no other word of God by which God addresses men; the Holy Ghost unites faith and regeneration, &c. then the written and preached word. Which statement, if distinctly considered, and with the included inference of the same, that Jesus Christ is not the Eternal Word of the Father, since they acknowledge no other than the written word, the Waterlander brother wholly rejects, as contradictory to the express doctrine of the sacred scriptures. He moreover demonstrates, Nittert Obbensz attributes different things, which the Holy Ghost exclusively applies to Christ, to the written word, and thus robs Christ of his honour, and gives that to the letter of the sacred scriptures which belongs to him, John, vi. 35, 51, which place the orthodox Waterlander ministers believe to belong alone to Christ.

The Waterland brother proves also fully, that they, in teaching that there is a two-fold word of God, namely, a *speaking* and a *spoken* one, the latter being confirmed and rendered fruitful by the first, under the enlightening co-operation of the Holy Ghost, to the souls of believers, are by no means to be considered as fanatics, enthusiasts, or the followers of the Munster rebels, or the night runners of Amsterdam, as they are most unrighteously accused of being, even by some who pretended to belong to their churches; but that they, in this their opinion, fully agree with all orthodox divines of every society, and of all times. "Our divines," says he, "teach according to the sacred scriptures, and all Christian ministers, that God not only addresses us by the outward letter of the word, but also by Christ, the word of life, by whose spirit and power, in believers there are excited spiritual feelings, inward desires, and hungerings after the girds, consolations, joy, and gladness in the Lord, according to the doctrine of Paul, that those who obey Christ, are led by the spirit of Christ, which dwelleth in them. For our teachers maintain, that as the spirit of sin has his work in the children of unbelief, and leads them from one sin to another, so much rather the spirit of Christ, who dwells in the faithful, has work in the souls of believers, exciting and inspiring them to all Christian duties, from one virtue to another. This inward inspiration and influence of the Holy Ghost they condemn as enthusiasm, teaching that there is no inward work whereby God can speak to his people, inspiring them by his Holy Spirit to good.

"Thus this people seem to forsake the doctrine of the operation and enlightening of the Holy Ghost, as it appears, that they feel very little of the inhabitation of God, or taste the anointings of the Holy Ghost; his influence, teaching, consolation and witness, of which Paul says, 'The Spirit of God bears witness with our spirits, that we are the children of God.' For how otherwise could they reject and oppose the influences of the Spirit as the most injurious enthusiasm? It appears, also, that they would conclude, from 1 Cor. iv. 15, that ministers by the letter, or audible preaching of the word, could alone beget sinners, and that the minister becomes a spiritual father in that respect only. This, however, proceeds from their ignorance of the meaning of Paul; that they do not understand what he means by 'begetting,' or

wherein the new birth consists. For the new birth is nothing short of a new creation, by which the old man is destroyed, and the new man is formed, &c. Eph. iv. 24. This regeneration is not of man, but of God through Christ, see Psalm li. 12. God appropriates it to himself, see Jer. xxxi. 33; Ezek. xi. 19; and xxxvi. 26, and in many other parts.

Yet this people dare to ascribe that to themselves, although they cannot create a flower in the field, or the least blade of grass!!!"

This work was soon after followed by another, the joint production of Wybrandez, Huseling, and Anslo, in vindication of the truth and their own characters, which Obbensz had so shamefully aspersed.

This was a very valuable apology, composed in the spirit of Christian meekness. It gives an accurate statement of the controversy; by which it appears, that Obbensz had charged on his own party the enthusiasm of Munster, Swinckfeld, &c. because they contended for the scriptural notion of divine influence.

After this publication, they remained silent for a considerable time, to see if Obbensz would perceive the imprudence of his conduct, after having witnessed the confusion, and injurious reports he had occasioned against the whole party. Obbensz did not alter in his conduct or sentiments; and it was at length judged expedient and necessary to cite Obbensz before the church. It was stated to him, how much grief and painful disturbance had been occasioned in many, in consequence of the publication of his book, and a discussion of the subject followed. He affected surprise, but at length confessed, that though he did request its printing, yet he knew of it while passing through the press; and confessed, that the common opinion of Christ being the word, &c. was, as he thought, one of the greatest absurdities in Christianity.

He likewise disputed concerning a sermon preached by Huseling just before, on Matt. vi. 17, and stated, that Huseling had preached more nonsense in treating of conversion and exhorting to repentance, and, among other things, in demonstrating the necessity of conversion, and the little power of sinners of themselves, and with respect to their own strength, by which true conversion could not be effected; but that it was requisite for the sinner to pray to God for help, and to ask his grace and the Holy Spirit, by whose assistance conversion was effected, and which God would give him if he sincerely desired it. This Obbensz pronounced mere nonsense.

It was, in consequence, unanimously determined at a church meeting, that Obbensz should be exhorted to peace, and be excluded from the Lord's supper while the controversy stood open, until Hans de Rys should have replied to his book. This decision of the church was communicated by Anslo and another, one of the deacons, in the most friendly manner; but was not received in a Christian spirit.

These divines then published a full confession of their faith on the eternity and true divinity of Christ, the Son of God, who, being truly God, became also a child of man, in one and the same person truly God and truly man, having a true divine and a true human nature; who, remaining what he was, namely, God, and the Son of God, be-

came what he was not, namely, a true man, and the son of man.

They maintain, that the sacred scriptures was the only rule, and infallible confession of faith, because in that was contained all that was necessary for a Christian to know and confess, concerning the ground of salvation. They adhered, moreover, to the confession of faith which was received by the church; not that they confirmed their doctrines from thence more than from the word of God; but to shew their agreement with other old teachers of their churches, against those who calumniated them, and who preached opposite doctrines to the ministers in former times. They defined a confession as a compendium of what they believed from the word of God, to distinguish them from others, to pretend likewise to adhere to the sacred scriptures, submitting their opinions to the sacred scriptures as what might be proved thereby.

As to the then generally received confession of faith, called that of Hans de Rys, they stated, it was not a particular confession of Hans de Rys, but the joint production of him and Lubbert Gerritz, being two of the oldest and most distinguished ministers of the churches, who were commissioned for the purpose by delegates from different churches.

They distinctly stated, that the word of God, sealed with the operation of the Holy Spirit, effected the regeneration and salvation of men; that Jesus Christ and his ratifying Spirit was the sole cause of our salvation; that the holy scripture taught us who Christ was, and conducts us to him; that in his regeneration—that man was passive in regeneration, but co-operated in conversion, &c.

From this extract we learn—

1. What Anslo and his colleagues taught relative to the leading doctrines of the gospel, and how remote they were from enthusiasm, &c.

2. That the Waterlander Mennonites who, in other respects, have been thought generally the most latitudinarian and moderate, are, as well as the Flemish, Freise, and German churches, carefully watchful for the second doctrine of faith, and sincerely pledge themselves against vain opinions, in suspending such persons from the Lord's table; yea, a minister from his pulpit, who is erroneous in the articles of faith, and who, in their moral character, demonstrate they are children of doctrines rather than of light; as they likewise clearly show, in their resistance to the doctrines of Socinius. Not allowing any one to confirm a doctrine with a "So says Socinius."

3. That the confession, called Hans de Rys, is not a particular but a general confession of the Waterlander churches.

We will just add an account of the issue of this controversy between N. Obbensz and the other ministers. After different troubles, and the publication of various replies against the Dialogue of Anslo and the Apology of the whole of the ministers, it was agreed, that articles should be prepared by six impartial Waterland divines, which should be subscribed by Wybrandez, Huseling, and Anslo, on one side, and by N. Obbensz on the other.

These ministers [Rippert Eenlves, James de Ring, Hans Almsen, Eagel Peters, Gerret Jansz, and John de Pla] proposed thirteen articles, fully orthodox, on the subject of dispute. These were signed by Obbensz,

who recanted every thing in his Raag-bezem that opposed them.

The following verse is placed under an old painting of Anslo:

"A Rembrant, paint the voice of Anslo—the visible is the least part of him; the invisible can be merely known by the ears. Whoever will see Anslo must hear him."

Spinnituer has also composed the following verse, which stands under his portrait in Moatschaen:

"Whoever looks at Anslo's portrait, feels himself excited in the heart by the fires of zeal that glow in the face and the eyes: but could the pencil of the artist cause us to hear his voice likewise, he would, with delightful force, allure every beholder to virtue."

THE *DISCIPLINE* OF THE PRIMITIVE CHURCHES.

THE following Thoughts by the late Rev. Andrew Fuller, were originally drawn up in the form of a Circular Letter, addressed to the Baptist Churches of the Northamptonshire Association by the Ministers and Messengers assembled at Olney, May 21, 22, 23, 1799. They are so admirably adapted to promote the purity and prosperity of our churches in general, that we think it suitable to give them a place in the Magazine.

WHEN the apostles, by the preaching of the word, had gathered in any place a sufficient number of individuals to the faith of Christ, it was their uniform practice, for the farther promotion of his kingdom in that place, to form them into a religious society, or Christian church. Being thus associated in the name of Christ, divine worship was carried on, Christian ordinances observed, holy discipline maintained, and the word of life, as the light by the golden candlesticks, exhibited. Amongst them our Lord Jesus Christ, as the high priest of our profession, is represented as walking; observing the good, and applauding it; pointing out the evil, and censuring it; and holding up life and immortality to those who should overcome the temptations of the present state.

Let us suppose him to walk amongst our several churches, and to address us as he addressed the seven churches in Asia. We trust he would find some things to approve; but we are also apprehensive that he would find many things to censure. Let us then look narrowly into the Discipline of the primitive churches, and compare ours with it.

By discipline, however, we do not mean to include the whole of the order of a Christian church; but shall at this time confine our attention to that part of church-government which consists in—

A mutual watch over one another, and the conduct we are directed to pursue in cases of disorder.

A great part of our duty consists in cultivating what is lovely, but this is not the whole of it; we must prune as well as plant, if we would bear much fruit, and be Christ's disciples. One of the things applauded in the church of Ephesus was, that they could not bear those who were evil.

Yet we are not to suppose from hence that no irregularity or imperfection whatever is an object of forbearance. If uniformity be required in such a degree as that every difference in judgment or practice shall occasion a separation, the churches may be always dividing into parties, which we are persuaded was never encou-

raged by the apostles of our Lord, and cannot be justified in trivial or ordinary cases. A contrary practice is expressly taught us in the Epistle to the Romans; (ch. xiv.) and the cases in which it is to be exercised are there pointed out. An object of forbearance however must be one that may exist without being an occasion of dispute and wrangling in the church: It must not be to doubtful disputations. ver. 1. It must also respect things which do not enter into the essence of God's kingdom, the leading principles of which are righteousness, peace and joy in the Holy Ghost. ver. 16, 17. That which does not subvert the gospel of the kingdom, nor set aside the authority of the King, though it be an imperfection, is yet to be borne with. Finally, it must be something which does not destroy the work of God, or which is not inconsistent with the progress of vital religion in the church, or in one's own soul. ver. 20. In all such cases, we are not to judge one another, but every man's conscience is to be his judge. ver. 23.

In attending to those things which are the proper objects of discipline, our first concern should be to see, that all our measures are aimed at the good of the party, and the honour of God. Both these ends are pointed out in the case of the Corinthian offender. All was to be done that his spirit might be saved in the day of the Lord, and to clear themselves as a church from being partakers of his sin. If these ends be kept in view, they will preserve us from much error; particularly, from the two great evils into which churches are in danger of falling, false lenity, and unchristian severity. There is often a party found in a community, who, under the name of tenderness, are for neglecting all wholesome discipline; or if this cannot be accomplished, for delaying it to the utmost. Such persons are commonly the advocates for disorderly walkers, especially if they be their particular friends or relations. Their language is, "He that is without sin, let him cast the first stone. My brother hath fallen to-day, and I may fall to-morrow." This spirit, though it exists only in individuals, provided they be persons of any weight or influence, is frequently known to impede the due execution of the laws of Christ; and if it pervade the community, it will soon reduce it to the lowest state of degeneracy. Such for a time was the spirit of the Corinthians; but when brought to a proper sense of things, what carefulness it wrought in them, yea what clearing of themselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge.—In opposing the extreme of false tenderness, others are in danger of falling into unfeeling severity. This spirit will make the worst of every thing, and lead men to convert the censures of the church into weapons of private revenge. Persons of this description know not of what manner of spirit they are. They lose sight of the good of the offender. It is not love that operates in them; for love worketh no evil. The true medium between these extremes is, a union of mercy and truth. Genuine mercy is combined with faithfulness, and genuine faithfulness with mercy; and this is the only spirit that is likely to purge iniquity. Prov. xvi. 6. Connivance will produce indifference; and undue severity will arm the offender with prejudice,

and so harden him in sin: but the love of God and of our brother's soul are adapted to answer every good end. If we love God, like Levi, we shall know no man after the flesh, nor acknowledge our nearest kindred; but shall observe his word and keep his covenant. And if we love the soul of our brother, we shall say, 'He is fallen to-day, and I will reprove him for his good: I may fall to-morrow, and then let him deal the same with me.' Love is the grand secret of church discipline, and will do more than all other things put together towards insuring success.

In the exercise of discipline, it is necessary to distinguish between faults which are the consequence of sudden temptation, and such as are the result of premeditation and habit. The former requires a compassionate treatment; the latter a greater portion of severity. The sin of Peter in denying his Lord was great, and if noticed by the enemies of Christ, might bring great reproach upon his cause; yet, compared with the sin of Solomon, it was little. He first gave way to licentiousness, then to idolatry, and on finding that God, as a punishment for his sin, had given ten tribes to Jeroboam, he sought to kill him. Cases like this are immediately dangerous, and require a prompt and decided treatment, and in which hesitating tenderness would be the height of cruelty. 'Of some have compassion, making a difference: others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.' Jude 22, 23. Gal. vi. 1.

In all our admonitions, regard should be had to the age and character of the party. An elder as well as other men may be in fault, and a fault that may require to be noticed; but let him be told of it in a tender and respectful manner. While you expostulate with younger men on a footing of equality, pay a deference to age and office.—'Rebuke not an elder, but intreat him as a father, and the younger men as brethren.' 1 Tim. v. 1.

In the due execution of Christian discipline, there are many things to be done by the members of churches individually; and it is upon the proper discharge of these duties, that much of the peace and purity of a church depends. If we be faithful to one another, there will be but few occasions for public censure. Various improprieties of conduct, neglects of duty, and declensions in the power of godliness, are the proper objects of pastoral admonition. It is one essential branch of this office to 'rebuke, and exhort with all long-suffering.' 2Tim. iv. 2. Nor is this work confined to pastors: Christians are directed to 'admonish one another.' Rom. xv. 14. Indeed there are things which a wise and affectionate people will be concerned to take upon themselves, lest a prejudice should be contracted against the ministry, which may prevent its good effects. This is peculiarly necessary in the settling of differences, in which whole families may be interested, and in which it is extremely difficult to avoid the suspicion of partiality.

In all cases of personal offence, the rule laid down by our Lord in the eighteenth chapter of Matthew ought to be attended to; and no such offence ought to be admitted before a church, till the precept of Christ has been first complied with by the party or parties concerned.

In many cases where faults are not committed immediately against

us, but which are unknown except to a few individuals, love will lead us to endeavour to reclaim the party if possible without any farther exposure. A just man will not be willing unnecessarily to make his brother a public example. The scriptures give peculiar encouragement to these personal and private attempts. 'If any of you do err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.' James, v. 19, 20.

In cases of evil report, where things are said of a brother in our hearing which, if true, must affect his character, and the purity of the church, it cannot be right to go on to report it. Love will not lead to this. Many reports we know are unfounded; or if true in the main, they may have been aggravated; or there may be circumstances attending the case, which, if fully understood, would make things appear very different from the manner in which they have been represented. Now it is almost impossible that any one but the party himself should be acquainted with all these circumstances, or able to give a full account of them. No time therefore should be lost, ere we enquire at the hand of our brother, or if on any consideration we feel that to be unsuitable, it would be proper to apply to an officer of the church, who may conduct it with greater propriety.

There are cases of a more public nature still, in which much of the peace and happiness of a church depends upon the conduct of its members in their individual capacity. The charge given by the apostle to the Romans, (chap. xvi. 17, 18.) though applicable to a church, yet seems to be rather addressed to the individuals who compose it—'Now I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' The characters to be avoided appear to be, persons whose object it is to set up a party in the church, of which they may be the heads or leaders; a kind of religious demagogues. Such men are found, at one time or other, in most societies; and in some cases the peace of the churches has been invaded by strangers, who are not of their own community. Let the "brethren" have their eye upon such men. "Mark them;" trace their conduct, and you will soon discover their motives. Stand aloof from them, and "avoid" striking in with their dividing measures. In case of their being members, the church, collectively considered, ought no doubt to put away from amongst them such wicked persons: but as every collective body is composed of individuals, if those individuals suffer themselves to be drawn away, the church is necessarily thrown into confusion, and rendered incapable of a prompt, unanimous, and decided conduct. Let members of churches, therefore, beware how they listen to the insinuations of those who would entice them to join their party. Men of this stamp are described by the apostle, and therefore may be known, particularly by three things—First, By their doctrine: "It is contrary to that which has been learned of Christ." Secondly, By their selfish pursuits: "They

serve not our Lord Jesus Christ, but their own bellies." Thirdly, By their insinuating whining pretences of affectionate regard towards their partizans: "By good words and fair speeches they deceive the hearts of the simple."

To this may be added, there are duties on individuals in their behaviour towards persons who lie under the censure of the church. If they still continue in a state of impenitence, persist in their sin, or be irreconciled to the church's proceedings with them, it is of the utmost consequence that every member should act a uniform part towards them. We may, it is true, continue our ordinary and necessary intercourse with them as men, in the concerns of this life; but there must be no familiarity, no social interchange, no visitings to them, nor receiving visits from them; nothing, in short, that is expressive of connivance at their conduct.—'If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, we must not keep company with such an one, no not to eat.' 1 Cor. v. 11. If individual members act contrary to this rule, and carry it freely towards an offender as if nothing had taken place, it will render the censure of the church of none effect. Those persons, also, who behave in this manner, will be considered by the party as his friends, and others who stand aloof, as his enemies, or at least as being unreasonably severe; which will work confusion, and render void the best and most wholesome discipline. We must act in concert, or we may as well do nothing. Members who violate this rule are partakers of other men's sins, and deserve the rebukes of the church for counteracting its measures.

With respect to those things which fall under the cognizance of a church in its collective capacity, we earnestly recommend, in general, that every thing be done not only with a view to the honour of God, and the good of the party, as before observed, but with a special regard to the revealed will of Christ. That some kind of order be preserved in every community, is necessary to its existence. Decency, reputation, and even worldly policy, will induce us to take some notice of gross immoralities: but this is not Christian discipline; nor will it be productive of its salutary effects. In the choice of officers, few if any churches would elect a profligate: but if opulence be allowed to supply the place of spirituality, or ambitious or litigious characters be preferred on the principle of expediency, as a means of keeping them in better humour, is it not carnal? So in matters of discipline, few churches would suffer a grossly immoral or litigious character to continue amongst them unnoticed; but if instead of a calm, impartial, and decided procedure, we enter into pusillanimous compromises with the offender, consenting that he should withdraw of his own accord; if the crimes of rich men be either entirely overlooked or but slightly touched, lest the cause should suffer from their being offended; or if the misconduct of poor men be disregarded on the ground of their being persons of little or no account, are we not carnal, and walk as men? Brethren! Are there any such things amongst us? Search and consider. Such things ought not be. The private withdrawment of an indivi-

dual, if it be without good reasons, may justify a church in admonishing him, and if he cannot be reclaimed, in excluding him: but it cannot of itself dissolve the relation. Till such exclusion has taken place he is a member, and his conduct affects their reputation as much as that of any other member. With regard to a neglect of discipline lest it should injure the cause, what cause must that be which requires to be thus supported? Be it our concern to obey the laws of Christ, and leave him to support his own cause. If it sink by fulfilling his commandments, let it sink. He will not censure us for not supporting the ark with unhallowed hands. And if it be criminal to fear the rich, it cannot be less so to despise the poor. Let brotherly love abound towards both. Do all things without partiality, and without hypocrisy.

(To be continued.)

ON

THE CHRISTIAN SABBATH.

THE institution and observance of the seventh portion of time for the purposes of religion, are of high antiquity, reasonable in their nature, and benevolent in their design. "And on the seventh day God ended all his work which he had made; and God blessed the seventh day, and sanctified it." At the giving of the law on Mount Sinai, the consecration of the seventh day was positively enjoined, and formed one of the commands written upon the tables, and the tables were the work of God, and the writing was the writing of God graven upon the tables. So strict was its injunction, that, as in the case of the man who gathered sticks on the Sabbath day, the wilful violation of it subjected to death; nor was this punishment inflicted but by the direction of the Lord himself. It was the first case of the kind that had occurred, and hence some difficulty as to the manner of treating it. "And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, the man shall be surely put to death, all the congregation shall stone him with stones without the camp." While the neglect of the Sabbath was punished in this exemplary way, the reverential regard of it was attended with the tokens of divine approbation. "Blessed is the man who doeth this, and the son of man that layeth hold of it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil."

The Sabbath originally appointed to be observed on the seventh has, under the gospel dispensation, been changed to the first day, and with the day the design also, in part, has been changed, or rather, a pleasing and an important addition is made to the objects presented to the mind for contemplation and reverence. In its first appointment the perfections of God, as the creating God, were to be commemorated and adored; *now* not only should the mind, through the works of creation, be raised to their author, "from nature to nature's God," to praise and magnify him for the bright displays which he has given of his matchless skill and exhaustless

power; but the far greater wonders of redemption, and especially that great part of the all-wonderful work, which presents the Saviour as rising from the dead, are *subjects* which, on the Sabbath, should engage, and purify, and elevate, and fill the heart. This deeply interesting event explains and justifies the alteration of the day; nor does it less fix and appropriate its grand object. The resurrection of Christ from the dead is of supreme importance, it authenticates the divinity of his mission, and the efficacy of his sacrifice; is, at the same time, a public proof that the offering up of himself had been accepted, and an indubitable pledge of a future and general resurrection; it is that link in the chain of the Saviour's redemption which connects his humiliation with his exaltation, his sufferings and death with the glory which shall follow. This fact so well established, and this truth so confessedly great, stamps a sacred importance on the Sabbath, and leads the reflective and pious mind to contemplate him who "liveth, and was dead, and is alive for evermore."

It is admitted there is no express precept respecting the change of the day, contained in the New Testament; the seventh is not verbally forbidden; the first is not specially commanded; yet it is clear the disciples met on the first day for religious services, and their example in this, as in other cases, must be considered as having the force of authority. The silent manner in which the change took place is worthy of notice, and is illustrative of the wisdom of God. The observance of the Christian Sabbath was designed to be of universal obligation, binding upon all nations; had therefore, a positive precept appointed that portion of time which answered to the first day among the Jews, difficulties of considerable moment might have risen from the geographical situation of different kingdoms, the commencement and close of the day being earlier or later, as the countries lay east or west of the land of Judea: but the general way in which the time is noticed, leaves no perplexity of that nature; while the frequent mention of the first day, should leave no doubt as to the obligation of devoting it to God and religion.

The Sabbath, from its name, is to be a season of repose, of rest to the body and the mind, not from, but in the engagements of piety. The divine appropriation of the seventh portion of time, combines in it what is characteristic of the Christian dispensation, the *union* of duty and privilege, regard both to the body and the mind, an immediate reference to the best interests of time, and the high concerns of eternity: in this appointment may also be distinctly recognized, the wisdom and kindness of God, blending their operations with his authority; and thus, by a constitution of things, regular, uniform, and inviolable, the welfare of man arises out of obedience to the divine will. "Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." The Christian Sabbath is, indeed, marked with mercy, bears upon its nature the superscription of heaven, and wherever observed, carries with it its divine credentials. Armed with the force of law it demands attention, nor can it be slighted

with impunity; and exhibiting itself under the aspect of benevolence and love, it should be welcomed with gratitude, improved with diligence, spent in piety, and then it will be closed with cheerfulness and hope. Was there no Sabbath, there would be no cessation from labour, no day of rest from civil occupations; life itself would be rendered one incessant toil, one unbroken scene of anxiety, of exertion, and of fatigue; the vigour of the body would sooner be exhausted, and the energy of the mind blunted; the animal spirits would more quickly lose their activity, and old age, with its long train of infirmities and debilities, sooner overtake us; the contracted span of life would be reduced to a still less size, and the grave more early receive its crowded victims. But beneficial as is the Sabbath in man's present condition, its chief advantages must be viewed in the moral effect produced by it. In the absence of the Sabbath, with its varied means of instruction, vice would march forth with a bolder front; and, with a sadly accelerated step, to an almost unlimited extent, spread its deteriorating influence, and with the progressive ravages of iniquity, melancholy in the extreme would be the consequences on the human character. The Sabbath throws heavy impediments in the way of sin, and casts stumbling blocks of the most formidable nature in the path of transgression. By the services of public worship, by the faithful sermons preached, and the awakening addresses pointed to the conscience of the sinner; by the fervent supplications presented to the Father of mercies; by the scriptural instructions imparted to the thousands of children in the Sabbath schools, and by the examples of godliness and holiness which are brought into notice, iniquity is put to the blush, sin is checked in its guilty career, the empire of Satan is weakened, and his subjects lessened: on this day the seed of the kingdom is widely sown, serious impressions are made on the mind, and souls are saved with an everlasting salvation: yes, it cannot be doubted, that every Sabbath, not a few who begin the day in thoughtlessness and in guilt, *end* it at the footstool of grace, praying for mercy; though in the morning of the day they resembled the prodigal son wasting his substance in riotous living, in the evening of it, they resemble him when returning to his father's house with confession and petition. A day marked with such wonders of mercy, and achieving conquests of so splendid and glorious a nature, should be prized and esteemed the best of all the seven. A day so sacred in the authority which enjoins it, so benevolent in the objects it realizes, should be spent in a manner corresponding to its character.

"In holy duties let the day
In holy pleasures pass away,
How sweet a Sabbath thus to spend
In hope of one that ne'er shall end."

PHILOSABBATON.

ADDRESS TO MINISTERS.

DEAR BRETHREN,

MANY of your pastoral visits have, doubtless, been extremely painful duties, made painful by the disorder and insubordination which you have beheld in the houses of some of your dearest friends. This want of domestic

discipline may be accounted for in several ways; in some cases the parents, who have ruling authority, were themselves never under good regulation in early life, and being without this high fundamental advantage, they have power, but not wisdom to apply it to its proper use. In other instances, we justly impute this deplorable evil to the extreme depravity of the minor branches of the family, who have learnt to despise precept, punishment, and even good example. Happening to call the other day on a serious friend, whom I had supposed, like Abraham, was concerned to order his house after him, and there witnessing some confusion, I could not avoid manifesting much surprise. The worthy man, filled with distress, replied to the following effect. (The reply will account for the want of good regulations in our families on a somewhat *new principle.)* "My friend, my house is not so with God as my heart desires: I have some children which are a comfort to me, others of them have most ungovernable dispositions. I am aware that, as a parent, my defects and imperfections are numerous; I will impute the weakness of my authority, in some measure, to these causes; yet I have long supposed that our dear pastors afford us too little assistance on the subject of *domestic government.* The evangelical truths of our holy religion are constantly, fully, and affectionately exhibited before us; this we approve: but is there not an evident disinclination in our ministers to introduce, with frequency, amplitude, and distinctness, those precepts which are the measure of our duty in social and domestic life? My children, Sir, being neither instructed into their duty from the pulpit, nor from thence reproved or warned for disobedience to parental authority, they consider obedience and disobedience as rather discretionary and indifferent things."

May it not be worth while for us seriously to investigate how far my friend's opinion is correct? God, who has not thought it beneath his administration to give, on the subject referred to, line upon line, and precept upon precept, can take no offence that you follow HIS own example. Christ, whose ministers you are, will never charge you with want of zeal for his glory, because you endeavour to amend the morals where his Spirit does not evangelize the soul. It may possibly be said, The taste of the present day is unfavourable to a full discussion of such subjects. This is granted. But may not the neglect charged on the ministry have contributed to the formation of this taste? and should it not be corrected as a disease, rather than indulged? When the injunctions and prohibitions of masters and parents are explained and supported by the authority of the ministry, they will be likely to have more consideration and regard. In this connection, ministers may not only expect the dwellings of their friends to be "peaceable habitations and quiet resting places," but enjoy the felicity of knowing that they have laboured to make them such. Then let them "enter the garden, and eat their pleasant fruits." A FATHER.

THE PLANET VESTA.

WITH those persons who are familiar with the starry heavens,

it is doubtless a desirable object to ascertain the exact situation of any of the new planets that have been discovered since the commencement of the present century. And perhaps some occasional communications respecting any one of these planets may be the more acceptable, as the places they respectively and successively occupy in the heavens have not yet been specified in our Almanacks.

One of the most interesting of the new planets is *Vesta*, which has now been carefully observed during two of her revolutions in her orbit, so that a general basis has been laid for the construction of appropriate Astronomical Tables, which have been recently published in France. After examining these tables, therefore, and making corrections wherever any obvious errors presented themselves, calculations have been made of the course that will be pursued by the forementioned planet in this and the following months.

Vesta will be in opposition to the sun on the 9th of April; and consequently she will be seen to the best advantage about that time. It may be well however to trace her during several weeks before that period, and several weeks after it, as we shall then perceive her motion with respect to the fixed stars, and thus obtain the fullest satisfaction of the reality that the object we see is certainly a planet.

At present Vesta is in the constellation of the Virgin, and her motion is retrograde. At the end of the month she will be in a direct line between *Spica Virginis* and *Arcturus*, and will be about fifteen degrees from *Spica Virginis*, and about eighteen degrees from the other star. The planet will indeed, at that time, be very near a small star called *O Virginis*, with which Vesta's place may be compared on different evenings, as she will be perceived to pass from the eastern side of the star to the western.—On the evening of the 16th, and on five or six of the following evenings, she will be near two other small stars of the Virgin which lie between *Omicron Virginis* and *O Virginis*. They lie indeed rather to the south of a direct line, and are about six degrees from *Omicron*, or the star nearest the Balance, and four degrees from *O Virginis*. In this instance, as well as in the forementioned one, the planet Vesta will be seen first on the eastern side, and will be perceived every evening to have made some advances towards the west.

On the first of this month the planet Vesta rises about nine in the evening, and comes to the meridian about three in the morning. She will therefore be sufficiently high to be seen by ten o'clock, and as the month advances, she will be seen considerably earlier. It may also be remarked, that this planet may be seen without the aid of a telescope, provided the moon be absent and the twilight ended. This circumstance, therefore, gives an interest to this planet which is not excited to an equal degree by the three other new planets; nor with respect to apparent magnitude is it equalled by that remote planet of our system which was discovered in the last century.

J. F.

REFLECTIONS ON EASTER.

THE present year is distinguished by the earliest Easter

that can possibly happen, according to the regulations adopted for determining that period in this country. Upon investigation it will be found, that the year 1761 has been the only year in modern times in which Easter has happened as early as it does in this year, 1818; and, with regard to the future, the first instance in which Easter-day will happen on the 22d of March, is in the year 2285. So that the present Easter is the earliest that has occurred for 57 years, and the earliest that will happen for 467 years. The latest Easter that can happen is on the 25th of April, on which day it last happened in the year 1736. But as this instance was before the change of style, the occurrence of Easter-day in that year corresponds with the 7th of May in the year on which we have now entered, or three days before Whit-Sunday. In the present century, Easter will once happen on the 25th of April, namely, in the year 1886. The variation of Easter, therefore, is comprised within 34 days, though, taking the old style into account, the variation is extended to 46 days.

It does not unfrequently happen, that the Jewish passover, as observed in the present day, nearly coincides in point of time with the observance of Easter. But, in the present year, there will be a month's difference between them, as the first day of the Jewish month Nisan answers to April 7, and as the first day of the passover must happen on Tuesday, April the 21st.

With respect to the determining of Easter, however, recourse must always be had to the particular rules laid down for that specific purpose in any country where the observance of the festival obtains. Thus we are led to the Book of Common Prayer, which comprises the directions for determining the times of all the moveable feasts; and the rule for finding Easter is thus expressed: "Easter-day is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March; and if the full moon happens upon a Sunday, Easter-day is the Sunday after." One expression here must be accurately understood, as otherwise a mistake may arise in the application of this rule. For instance, in the present year, if by the full moon we were to understand the *true* full moon, Easter-day would be assigned to the 29th of March, as the full moon happens on Sunday, the 22d, at two in the afternoon. Or, if by the full moon we were to understand the *mean* full moon, we should still be led to the same conclusion, as the mean full moon is on the same day, about two in the morning. But the exemplification of the aforesaid rule in the Prayer Book itself abundantly shows, that by the full moon we are to understand the ecclesiastical full moon, or such an approximation to the mean full moon as will admit of a regular recurrence on the same days of any particular month every nineteen years; at the end of which period, it is well known, that the *real* full moons also fall again on the same days of the respective months, or nearly so. The fact, therefore, is, that Easter is regulated by the lunar cycle of nineteen years, a cycle invented by *Meton*, an Athenian, about 430 years before the Christian æra, and which was originally applied to the regulation of the Grecian festivals. At the Council of Nice, held in the year 325, this cycle was adopted on account of its convenience and

simplicity for the regulation of the occurrence of Easter; and from that time it has been thus used, though before the change of style it had made Easter deviate considerably from what was considered the proper time when the Nicene council was held. By the *Metonic* or lunar cycle then, as adjusted to the present century, we are to regard the full moon as happening this year on Saturday, the 21st of March; and the 22d being the Sunday after, is consequently considered as Easter-day.

Whatever difference of opinion may exist among different bodies of professing Christians, as to the observance of any particular day to commemorate the grand facts relating to the Messiah, the facts themselves must be held dear by every friend of the Saviour, not only on one particular day, but on all the days of the year. In short, these important realities will, no doubt, furnish a subject for contemplation and regard through the countless ages of eternity. It is true, indeed, that Christ was to the Jews a stumbling-block, and to the Greeks foolishness. He was a corner-stone rejected by the builders; but to those who believe, he is a precious stone. Such, then, is the estimation in which he is held by those whose hopes of salvation are founded in his death, and whose hopes of a blissful immortality are animated by his glorious resurrection. To them he appears the chief among ten thousand, and altogether lovely. His death excites their gratitude—his resurrection inspires their everlasting hopes—and to them his yoke is easy and his burden light. Their regard is internal, but its proofs are external—they remember the saying of Jesus, "If ye love me, keep my commandments." J. F.

SCRIPTURE CHRONOLOGY.

To the Editors of the Baptist Magazine.

In looking over some remarks that I made many years ago on Mr. Scott's Chronology, I found some things that I thought would tend to reconcile some seeming contradictions in scripture, and so stop the mouths of gainsayers, and remove stumbling-blocks out of the way of weaker Christians. If you think them worth inserting in your valuable Magazine, they are at your service.

It is said, Gen. v. 32, Noah was 500 years old, and Noah begat Shem, Ham, and Japheth. And in Gen. vii. 6, that Noah was 600 years old when the flood of waters was upon the earth. But in the 11th chapter, verse 10, it is said, Shem was 100 years old, and begat Arphaxad two years after the flood. Now here seems to be a mistake of 2 years.

In order to correct this seeming mistake, let it be observed, that not Shem, but Japheth, was Noah's eldest son, Gen. x. 21, and was born when Noah was 500 years old; but Shem not till he was 502, for Noah had but one wife; hence it appears, that Shem was just an 100 years old when he begat Arphaxad, two years after the flood. For these two years Mr. Scott in his chronology could not account.

Again, Gen. xv. 13, and Exod. xii. 40, 41, seem not perfectly to agree. But it should be observed, that the passage in Genesis speaks only of Abraham's seed; but that in Exodus includes also the time that Abraham himself was a sojourner. The reason why some chronologers cannot make these passages agree is, because they date the call of Abram when he was 75 years old, instead of 70; and, consequently, in order to make the number of years right

in Exodus, they have 405 instead of 400, for the passage in Genesis. But that Abraham was called of God to sojourn in a strange land before he was 75 years old, appears from Gen. xi. 31, and xii. 1; in which latter passage it is said, "God *had* said to Abram, Get thee out of thy country," &c. that is before he dwelt in Haran, as appears from the words of Stephen, Acts, vii. 2—4, "The God of glory appeared unto our father Abraham when he was in Mesopotamia, *before* he dwelt in Charran," &c. Now it is pretty plain that he dwelt in Haran some time, from Gen. xii. 5; and he was but 75 when he departed thence; therefore, I conclude, that he was called of God at 70 years of age. And now we shall have the 400 and the 430 years end together; for Abraham sojourned in a strange land 30 years before the birth of Isaac, who was born when Abraham was 100 years old; then, consequently, if his seed sojourned in a strange land 400 years, the whole sojourning of this people from the call of Abraham to the deliverance of his seed out of Egypt must have been 430 years, in accordance with the passage in Exod. xii. 40.

Chronology is a difficult subject; but if these remarks will throw any additional light on these passages of holy writ, my end will not be lost; or if they only serve to stimulate some abler pen to do it, I shall thereby be gratified.

Z. T.

SEPARATION *from the* WORLD.

QUERIES.

THE desire of information has led me to make the following queries through the medium of the Baptist Magazine; which, as they materially concern perhaps the immortal interest of my own and the souls of others, I trust some experienced Christian will answer. What is meant by a separation from the world? Does it exclusively refer to gross sins, or does it include a renunciation of such as are termed innocent amusements—as the theatre, the ball-room, the card-table, &c.? And I much wish to know, if a candidate for baptism would be admitted to a participation of that ordinance if he were known to be an habitual partaker of such *innocent* amusements? Would a man be considered worthy the office of a deacon who himself did these things, and by his example said to any young persons looking up to him, "This is the way, walk ye in it?"

Again, may I ask if, in the primitive church, such were the engagements of the followers of Jesus when they assembled? are they the occupations of a Christian? are they congenial or injurious to a life of devotion to God? Will they afford pleasure in the retrospect of a dying hour?

DISCIPULUS.

Our young inquirer seems to have a correct view of separation from the world: we trust all our young friends will exercise a rigid *nonconformity* in this respect! We feel persuaded, that persons known to attend places of public amusement, &c. would not be admitted either to baptism, or to any office in our churches.

Should such inconsistent professors be found in any of them, (as we fear the queries of Discipulus implies,) we trust the reproach will soon be removed by a regard to the apostolic precept, 2 Thess. iii. 6.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XVI.

HEAT.

What philosophers called heat, modern chemists term *caloric*. Heat is now considered as a sensation produced by caloric. It is the contemplation of the nature and effects of the latter we now propose to our young friends.

In the investigation of its nature, the lowly youth will soon discover the imperfection of the human reason, the folly of pride, and the suitability of humility, for the most laborious and successful investigators have not agreed in their theories: but enough is known concerning it to command our admiration of divine wisdom and gratitude for divine goodness.

While some have considered caloric as a quality common to all bodies, others have denominated it a body *sui generis*. The latter opinion we may safely adopt, as affording the most reasonable explication of those effects to which the attention will be presently invited. It is a fluid of the most subtile, light, and elastic nature, whose weight cannot as yet be estimated, and it is ever seeking an equilibrium, which an endless variety of circumstances tends to interrupt. It is therefore ever in action, and through the great Creator's kind superintendence, constantly producing the most powerful and beneficial effects. But, before we glance at these effects, it may be proper to endeavour to make the consideration of the equilibrium just mentioned more familiar.

Caloric admitted to a homogenous body, such as air, speedily diffuses itself through the whole mass, so that every part will be found of the same temperature, and, in such facts, consists the equilibrium alluded to. Further to elucidate this subject, let it be imagined, that in this heated air, several bodies be placed of the same temperature, but colder, as we term them, than the air itself; the caloric will leave the air, infusing itself into them, till they, and the air in which they are situate, are of one common temperature. But it will not be found that each of these bodies has imbibed an equal portion of caloric, as their dispositions for absorbing and retaining heat, called their *capacities for heat*, depend on a variety of circumstances.

The various degrees of facility with which different bodies conduct heat, materially influences the existence of this equilibrium: thus, while metals conduct it readily, wood, glass, resin, &c. conduct it feebly: it is not possible long to hold an iron wire, one end of which is in the fire, while a piece of wood, of the same size, can be retained till nearly the whole of it is consumed: the artizan who blows a ball at the end of a glass tube, holds the tube at a distance, which, if it were metal, would inevitably burn him.

Besides the portion of caloric whose communicatiou depends on its nearness to or contact with other bodies, there exists another called *radiant caloric*, not influenced by such affinity, which, though our limits preclude us from minutely explaining, is worthy of the attention of the curious youth. It may be seen escaping from the mouth of a stove or oven owing to its expansive force, in the form of rays, which can be reflected, especially by polished metals: like light, it freely traverses the air, passing from one body to another in right lines, retaining its radiant property; or, by affinity, uniting with bodies it meets in its passage; and, in the progress to an equilibrium, the quantity of

radiant caloric taken up by each body, is greater or less than what it yields to others.

The organs of the human frame are not adapted to discover the different degrees of temperature that bodies possess, nor is there any known method of ascertaining the quantity of caloric they contain. We touch a body of higher temperature than our hand, and, in consequence of the sensation we feel in gaining a portion of its caloric, we merely pronounce it warm or hot; and on the contrary, in handling a substance of less temperature, we impart caloric to it, and experiencing the opposite sensation by the loss, we denominate it cool or cold. It is therefore the temperature of our bodies that determines for us the limit of heat and cold, a criterion so varying and vague, as to induce us to pronounce the same body occasionally hot and cold: thus caves, vaults, and cellars are said to be cold in the summer and warm in the winter, though their temperature varies little, it is that of our bodies that varies so much.

But we proceed to its effects, and first, notice its influence in producing in bodies a change of state. The particles of substances which from their compactness and adherence we are accustomed to consider in a state of solidity, are held together by the force of attraction. The elastic force of the caloric, which penetrates between their particles, tends to disunite them, and will vary their volume in a greater or less degree according to the quantity of caloric received, but happily there is another force which assists in preserving their forms, namely, the pressure of the external air; but the effect of this pressure is only manifest in the progress of a body to the elastic state. If we ascend a mountain with a vessel of water, the pressure of the atmosphere decreasing as we rise, because the column of air on the water grows shorter, we may discern the conversion of the liquid into vapour.

When the quantity of caloric in a body is so increased as to balance the force of attraction, the particles move easily in all directions, and the body is reduced to a liquid: but it is remarkable, that the increase of caloric after liquidity commences, does not increase the temperature of the body till the whole is dissolved: thus the thermometer is not seen to rise after a body of ice begins to liquefy, till the whole is thawed. Of the same nature is the melting of iron; indeed, it has been observed, that it would be equally correct to speak of the thawing and congelation of iron as of ice, a greater quantity of caloric only is required.

But the effects of this wonderful fluid stop not here. Caloric continually introduced into a body already reduced to complete liquidity, further overcomes the forces of attraction and external pressure before noticed, and actually carries away with it the particles of the liquid converting it into an elastic fluid. And here are again illustrated the order and precision of nature, for as in the process of liquefaction, so in this progress, from the liquid to the æriform state, the additional caloric received after the commencement of this further effect, instead of heating the water above 212 degrees of Farenheit, the temperature at which this effect is produced, is merely employed in converting the remainder of the liquid into the elastic fluid. And it is worthy of remark, that in the return of the same bodies to their previous state, as of water to ice and vapour to water, the heat absorbed reappears with their varying characters. The fact of heat thus remaining concealed in a body without raising its temperature, deserves particular notice, and has given rise to the term of *latent heat*, concerning which philosophers have never been able to satisfy themselves.

Though these effects are at present confined to certain substances, it is conceived, that most bodies appear unchangeable only for want of a power of applying a sufficient quantity of caloric for the trial. It is, doubtless, among our mercies, of which, however, few Christians are aware, that this power is not always at command. It is particularly so with respect to the atmospheric air,

which the kind providence of our God will, probably, ever preserve in the class of elastic and invisible fluids.

We now notice the dilatation and contraction of solids. All bodies that are dilated, take away caloric from the surrounding bodies; and, on the contrary, all bodies that are contracted, yield caloric to adjacent objects. Every stroke of the hammer on a bar of hot iron, by driving the particles nearer together, strikes out jets of radiant caloric, which can hardly have escaped the admiration of the observing youth. On the same principle many account for the heat resulting from friction. They consider friction as a kind of hammering which condenses the particles on which it acts, and consequently presses out the caloric. A very simple experiment proves the dilatability of glass. Procure a small glass tube, terminated with a hollow globe of the size of an orange; fill the globe with coloured water, and place it in a vessel of nearly boiling water, so that the globe is covered, it will then be seen that the glass dilates, for the water will descend; but on removing it, the caloric will escape and the glass will contract, which will accordingly cause the water in the globe to rise. The substance out of which our earthen vessels are made for domestic uses is a bad conductor of heat; they should, therefore, be carefully treated in their first exposure to heat. The motion of caloric being slow, it accumulates at those places that offer it the easiest access, and endeavours to disperse the constituent particles; hence those vessels are often broken by heat, and even when due precautions are used, at their first exposure to the fire, we observe innumerable little flaws are made, accompanied with a crackling noise, which, from the little breaks in the varnish with which the vessels are glazed, have the appearance of a kind of net-work.

We might further notice the influence of caloric on the dimensions of bodies, but many examples of this kind cannot but be familiar to the juvenile reader. A variation of temperature is found to have a material effect on the strings of musical instruments. It is on this account that the notes, at one extremity of the piano, are found to dilate and flatten, while at the other they contract and become sharper, according to the situation of the fire in the room. So also clocks are materially affected; an accession or diminution of caloric lengthening or shortening the pendulum, necessarily causes them to lose or gain time. To obviate this great inconvenience, philosophers have ingeniously combined a copper with an iron rod, and so disposed them, that when the iron pendulum rod shortens, the copper sustaining the same variation in a contrary sense, the centre of vibration should be preserved of the same length.

We learn from such inquiries somewhat more of the infinite wisdom of God: not an object in creation, not a principle in nature, but is subject to His wise controul, and regulated by the nicest and most perfect laws; nor can we but feel the ignorance of vain man who too frequently fancies himself wise.

N. N.

EXTRACT FROM

"Letters after a Tour through some Parts of France, Italy, &c. in 1816."

Under the account of Milan, the author says,—

"Circumstances did not allow me to visit Rome, or other Italian cities than those I have mentioned; but that which is observed in these, especially in this capital of northern Italy, and in its cathedral, (second only to St. Peter's,) I conceive may be taken at least for a fair, perhaps a favourable specimen of the whole system, as offered to the people. It may be deemed unjust by Roman Catholics to include abuses which are only connived at; and, if so, I ought to pass by instances of superstitious quackery close to the front of this cathedral, where I twice joined a crowd listening gravely to tales of miracles, detailed with appropriate comments by venders of

sacred pictures, amulets, and books. As an advocate for liberty of conscience, and the free promulgation of opinions, I certainly would recommend no interference with them, but only fair and open lists for truth and error; and where this principle is acted upon, neither church nor state is answerable for such extravagances, supposing they should then survive: but the church of Rome can use no such plea. She gives no freedom to those who would combat the delusions that she may yet perhaps disavow. And not only have these grown out of her own doctrines or traditions, but her very toleration or connivance always implies protection and encouragement; for a vender and puffer of heretical or schismatical articles would undoubtedly be silenced and punished. These men, therefore, retail their wares and their fables at least under the tacit sanction of the priesthood. During half an hour's harangue from one of them, I watched the countenances of the attentive groupe, but could observe scarcely a smile or look that indicated doubt or distrust. He shewed a set of large pictures, illustrating the miracle of which he spoke, and offered small figures of the Virgin on pasteboard, attached to a cord of worsted, to be worn round the neck. These, with much warmth and volubility, and many reiterations, he assured us it was the bounden duty of all good Christians to purchase, as highly conducive to their welfare and even salvation. I could not neglect what was proved to be so valuable, and therefore bought for a *soldo* one of the small figures described, with an explanatory poem at the same modest price. This tale, entitled '*Miracolo bellissimo fatto dalla ssma. Vergine del Carmine ad una cortigiana,*' * relates the inestimable effects of the '*abito,*' or consecrated picture, (so called, I apprehend, because supposed to have touched the habit or dress of the Virgin, as worn round the neck of its dissolute heroine. Having made herself over without reserve to the devil, in order to procure his help in attaining a particular object, a conference takes place in *un verde prato;** he solicits her to divest herself of this protecting and terrific charm; but while she vainly endeavours to take it off, the Virgin appears, and rebukes the audacious dæmon,

'Empio, disse, che pensi tu di fare!
Sai che chi porta quest' abito in petto,
Come divoto mio dei rispettare,
Cosi comanda il mio figliuol' diletto.'†

He is thus driven off the field; the lady receives penitently a serious admonition from her patroness; resorts to a father confessor; and finally places her gold, her silver, and herself in a convent. It is then strongly inferred and inculcated, as a moral from her instructive history, that whoever wears *quest' abito santo,* (this holy dress or picture,) cannot perish, *(non potrà perire.)* Will you consider this detail as trifling? I think not, when you reflect on my previous remarks, and the influence to be expected upon the faith and morals of the populace from having such absurd fictions connected with religion, and offered as a sort of shield or safeguard for vice. I was expecting that at least great part of the audience, which was of both sexes, and of different orders of people, would treat it as a mere burlesque; they gave, however, on the contrary, very serious attention till the close, and the orator had then a number of customers for his little pictures, unquestionably on account of the miraculous virtue ascribed to them, since they were so utterly mean and paltry, that they would scarcely attract the notice of an infant. Yet, not ten yards from this spot, just within the north-west door of the cathedral, I observed other ecclesiastical articles on sale, which I thought, if recommended with any thing like the same eloquence, would have ruined the panegyrist of *Nostra Signora del Carmine;* for the promise attached to these came pro-

* "A very fine miracle performed by the most holy Virgin *del Carmine,* for a courtezan."

* "In a green meadow."

† "Impious one! she said, what dost thou think of doing? Thou knowest that whoever wears this '*abito*' in the bosom, must be respected by thee as devoted to myself; so my beloved son commands."

fessedly from the Vatican itself. Accordingly, as such benefits are not here within our reach, I did not fail to secure one for *cinque centesimi*, without any rhetoric from the seller. It is a portrait of our Saviour, having beneath it a form of devotion or self-consecration to him, comprised in three lines, which in itself is unobjectionable, but has a manifesto prefixed to it as follows: 'La Santità di Pio VII. concede in perpetuo una volta il mese indulg. plenaria a chi reciterà ogni giorno la seguente offerta.'* I am not sufficiently skilled in the valuation of indulgences to calculate the amount of advantage here promised, but you will observe the bargain is not clogged with any the least requirement of mental devotion and sincerity in the reciters of the form; and this, whether it were conformable to the papal ordinances or not, you will remember was sold within the walls of the metropolitan church. But let us advance near the altar, and we shall find the same doctrine more fully and authoritatively illustrated. Beneath each of the two pulpits in front of the choir, is the following, in large painted letters: 'Tutti i fedeli veramente pentiti e confessati ogni volta che visiterano il ssmo. sacramento riposto nel tabernacolo della metropolitana, recitando divotamente un paternoster, &c. ed Ave Maria, &c. conseguirano 100 anni d'indulgenza e 100 quaranteni. I vecchi, gl'infermi e le persone lecitimamente impedite non potendo personalte. visitarlo facendolo visitare da altri conseguirano la stesa indulgenza in perpetuo; come da lette. della Santità di NS. Pio P.P. IV. de' 24 Maggio 1561 e 12 Febo. 1562.'* The hundred years of indulgence thus offered are, I apprehend, popularly understood to mean a hundred years remission of punishment after death in purgatory; for the indulgences sold in the 16th century often extended to its total remission; * perhaps, however, it would be now explained by intelligent and moderate Catholics, to signify only the remission of a hundred years of ecclesiastical penance.† Even if so interpreted, I can conceive it to hold out no other doctrine than this, that a mere arbitrary and local ceremony, superadded to penitence, confession, and prayer, which might all take place without it, is so important as to be fitly accepted in lieu of the severest penitential discipline of the church; and, moreover, that the act thus important to the transgressor, may be performed by deputy or proxy. We have here, therefore, a standing and authorised document, of the fullest publicity, which, as far as I can attach any meaning to it, tends directly to pervert the consciences and understandings of the people."

* "His Holiness, Pius VII. grants in perpetuity once a month, plenary indulgence to whoever shall recite every day the following offering."

† "All the faithful truly repenting and confessing every time that they shall visit the most holy sacrament deposited in the tabernacle of the metropolitan church, reciting devoutly a paternoster, &c. and Ave Maria, &c. shall obtain 100 years of indulgence, and 100 lents. The aged, the infirm, and persons who are lawfully hindered, not being able to visit it personally, causing it to be visited by others, shall obtain the same indulgence in perpetuity; as by the letters of his Holiness, our Lord Pope Pius IV. of the 24th May 1561 and 12th February 1562."

* "See the form used by Tetzel the Dominican monk, in Seckendorf's Comment. lib. i. p. 14, as quoted in Robertson's Charles V. book ii. vol. ii. p. 117."

†"For an account of the imposition of these penances, and first rise of the sale of indulgences, see Gibbon's Decline and Fall, vol. vi. p. 12. 4to. edit. and Mosh. Eccl. Hist. vol. iii. p. 83. Macl. transl."

POPISH CREDULITY.

"In a church at Lucca is the image of the Virgin and Child; of which it is related, that an infidel threw a stone at the infant, but the Virgin to save him from the blow, shifted him from one arm to the other, while the reprobate was swallowed up, and the hole is shown just before the altar of the image, enclosed by a grate: the Virgin received the blow on her shoulder, whence the blood issued, which is preserved in a bottle, and shown with the greatest ceremony by the priest in his vestments, with tapers lighted, while all embrace the sacred relic on their knees."

Vide Wright's Travels at Lucca.

Obituary.

MRS. PRUDENCE BELL.

Died, January 6, 1818, in the thirty-sixth year of her age, Mrs. Prudence Bell, of Kirton Fen, near Boston, in the county of Lincoln. She was born January 16, 1782, and was married to Mr. Thomas Bell, of Algarkirk Fen, in May, 1800; with whom she shared the most consummate sweets of domestic harmony and concord to the day of her death. They were both united to the Particular Baptist Church at Boston, in the year 1806; then under the pastoral care of the Rev. John Stevens, now of York-street chapel, Westminster. About four years since she received some injury in the spine, by an over-lift, which laid the foundation for an abscess, and ultimately terminated in her death. She was the subject of serious impressions at an early age, and enjoyed the advantages of a religious education. Her pockets were frequently furnished with hymn and other books, as suited her inclination, which she used to read till overwhelmed in tears: this was a general practice with her when walking in the pastures, or retired in the chamber. But a greater anxiety and concern for the salvation of her soul was manifested under the ministry of the Rev. Mr. Trotman, then of Boston, in the year 1799. Being naturally of a lively and cheerful disposition, she attained, by a continued attendance on the means of grace, a good degree of confidence in the promises of God; building her hope and dependance on the blood and righteousness of a crucified Redeemer: this hope became the anchor of her soul, when storms of affliction arose and beat in upon her.

In February, 1817, her complaint had gained ground so much, that she was obliged to be confined to her bed; there were intervals, however, in which those around her flattered themselves with hopes of her recovery, but these did not long continue; for a very short time had elapsed ere they saw they were all vain, and every prospect of relief was gone. It was wonderful to witness the divine consolation and support with which she was favoured, during her almost unparalleled sufferings. Her patience and resignation induced several of her visitants to think her afflictions less than they really were, and she has sometimes joined the family in singing a hymn, when she was so weak that her death was expected daily. Her heavenly Father had other views respecting her—he thought proper for her to remain on earth some time longer; making it evident, that while, by a continued course of bodily affliction, her outward frame was reduced to a shadow, her better part was ripening fast for glory.

She remained much in the same state till Friday morning, January 2, 1818, when she was taken worse: and before the next day, had nearly lost the faculties of speech, memory, and understanding. On the 4th, she had them again restored; her speech returned, and she gave a pleasing testimony of the composed tranquillity, and peaceful state of her mind. About this time her father was called up; as soon as she saw him, she gazed with a smile of exultation, and exclaimed, "Oh father, my dear father, I am going home! I am going home!" He replied, The Lord bless and support you, my dear. "Oh," said she, "he does support me, he does bless me. Glory to his dear name; what have I to adore and thank him for! he does all things right, he does all things right, he has done all things well!" Observing the attention which was paid her, she remarked, "This poor worthless frame is undeserving all this attendance: but, (as if suddenly recollecting herself,) I should not say so, for our bodies are the temples of the Holy Ghost."

These words she expressed in a very animated strain. To her youngest brother she said, "O do, my dear boy, remember the things which belong to your everlasting peace; attend to the ministry of the gospel, and do not neglect the salvation of your precious soul; remember the counsel of a dying sister, follow the ways of God; let my death convince you that they are ways of pleasantness, and paths of peace."

Her surgeon calling in, and asking how she felt herself? she replied, "Oh, Mr. M——, I am very low, I am getting through fast; blessed be the name of the Lord, I trust I am safe, and that is a comfort to me. I thank God I have strength to bear my troubles; I find it equal to my day, I dread being impatient. So many mercies as I have been the subject of, ought I not to be content, seeing they are all free gifts? It has been a long storm; bless the Lord, O my soul! while I am going through the valley of the shadow of death, I fear no evil, for God is with me, and I know he will never leave me, nor forsake me. I will yet praise him, however adverse the dispensations of his providence may appear, he has promised that all things shall work together for good. I must bear it; it is nothing to what I deserve, and I have no more to come! I shall have it all here! Surely this is the last struggle! Dear Lord, cut the thread, but the cup which my heavenly Father hath mingled, shall I not drink it?" On Monday, January 5, she became quite lethargic, spoke very little, and, unless the returns of pain prevented, was mostly asleep: she lingered through the night till Tuesday morning about six o'clock, when she quitted the frail abode of mortality, and entered into the joy of the Lord.

Her remains were interred in the Dissenters' burying-ground, in Boston, January 9, amidst the tears of many of her friends and acquaintances. On Saturday, the 18th, a funeral discourse was preached on the occasion, by her pastor, the Rev. Thomas Thonger, to a numerous auditory, from a passage which she had selected some time before, *viz.* Psalm xxxiv. 17, 18, 19.

Rev. W. BRADLEY.

Died, on Monday, January 26, 1818, at Oddington, near Stow-on-the-Wold, Gloucestershire, the Rev. W. Bradley, pastor of the Baptist churches at Naunton and Stow in the same county (formerly of Hackney, near London). His disorder, which was of a pulmonary kind, appeared to have proceeded from excessive fatigue and frequent exposure to the weather, in the discharge of his ministerial duties, and other exertions he felt it necessary to make for the support of a numerous family. During his last illness he was enabled to exercise an humble submission to the sovereign disposal of Providence, and also was favoured with the enjoyment of much internal tranquillity, although he had been previously the subject of great mental anxiety, arising from embarrassed circumstances. His talents were of a superior order; his sermons evinced sound judgment, extensive information, and vigorous intellect; they were also enriched with the truth as it is in Jesus, the holy and practical influence of which on the hearts and lives of all true believers he never failed to assert, illustrate, and enforce. On his death bed he said to a brother who visited him, "I have not been suffered to entertain a single doubt either of the reality of the truths of the gospel, or of my interest in its blessings; and it is my peculiar consolation now to reflect, that conscious as I am of numerous imperfections having attended my ministry, I have never trifled with sinners in the discharge of it. 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'"

Mr. Bradley was 50 years of age. His remains were interred at Stow, on Friday, January 30. Mr. Coles, of Bourton, preached on the mournful occasion, from Lam. iii. 1; and Mr. Gray, of Chipping-Norton, delivered the address at the grave.

It is hoped in a short time to send a Memoir of the deceased.

This worthy brother (adds our correspondent) has left a widow

and ten children, the former with five of the children entirely unprovided for. Mr. Bradley's talents and usefulness as a minister—his afflictions and difficulties in private life, are of course best known in the immediate circle in which he moved; but it is trusted, that the above simple statement will universally excite so lively an interest in the hearts of those who love the cause he loved and served, as to secure a liberal contribution for the support of his destitute family.

The smallest donations will be thankfully received by Mr. W. Gillman, at Messrs. Ladbroke and Co. Bankers, Bank-buildings; the Rev. Dr. Rippon, Grange-road, Bermondsey; the Rev. W. Button, 24, Paternoster-row; the Rev. J. Ivimey, 20, Harpur-street, London; the Rev. J. Hinton, Oxford; and the Rev. T. Coles, Bourton-on-the-Water, Gloucestershire.

Mrs. COULTART.

It pleased the great Head of the church about the year 1809 to draw the affections of this late excellent female missionary, whose death we recorded in our Number for February, (p. 65.) from the delusive pleasures of a dying world, and to fix them on himself. Placed in circumstances by no means advantageous for the introduction of genuine piety, or for the increase of vital godliness, she found herself, while engaged in the giddy vortex of earthly pleasure, and in the concerns of time, seriously concerned and alarmed for the welfare of her immortal soul. Without the use of external means, did the divine Spirit of God graciously operate upon her mind; she sought for happiness in vain in the pleasures which the world exhibited to her view; her soul confessed a dissatisfaction in the midst of all, while her ardent spirit sighed for that peace which earth had not to bestow. Entirely unacquainted with the children of God, and having attended only preaching of a moral strain, she had recourse to the volume of inspiration: there, while she read, her terrors and her fears increased, the charms of earth were disregarded, retirement and prayer were eagerly sought after, the terrors of the Lord made her afraid, a deep sight and sense of her condition as a guilty sinner filled her soul with agony, and her chief inquiry now was—"What shall I do to be saved?" About this period she paid a visit to some friends at Bristol; while there, the Lord directed her to the ministry of the Rev. T. Biddulph: under his ministrations, together with the communion of the children of God which she sometimes enjoyed there, the Lord the Spirit favoured her with that "peace that passeth all understanding," which was introduced into her soul by the blood of sprinkling. She now no longer groaned under the bondage of sin, but experienced the glorious liberty of the children of God. Returning again to her earthly home, and having herself tasted that the Lord is gracious, her attention was directed towards, and her fervent prayers ascended to, the divine throne, in behalf of those around her who were ignorant of that Saviour which she so ardently loved. Often has the writer of this paper (from the endeared connection that subsisted between them) witnessed her sighs, her tears, and the fervent wrestlings of her active spirit in behalf of those who were dear to her by earthly ties. Secluded from the world, her companions were the excellent of the earth: with that decision of character which ought ever to be conspicuous in the real Christian, she went forward, and with steady step trod the vale of tribulation through which she was called to pass. With a mind possessed of the most tender sensibilities of human nature, and feelingly alive to the woes of her fellow creatures, while she laboured, and not without a blessed effect, in the sphere in which she then moved, her thoughts, and the subjects of her prayers, extended beyond her native land, even to those "dark places of the earth that are full of the habitations of cruelty;" and while every way appeared closed so as to exclude her hopes with respect to her entering upon the sacred work of a mission-

ary of Jesus, she zealously aided the work of missions by her exertions and her prayers. For some time prior to her departure from England, the salvation of the heathen engaged her warmest thoughts, and a world lying in wickedness drew forth the commiseration and sympathy of her benevolent mind. With calm deliberation and composure she viewed the difficulties and privations of a missionary life, and when God in his providence pointed out the way in which she was to walk, she entered upon it with firm reliance upon Him whe hath said, "Lo I am with you always, even to the end of the world." This animating declaration she realized in the heart-rending separation with her friends in her departure from her native clime, while exposed to the dangers of the deep, while engaged in the work of the mission, and in the solemn period while walking through the valley of death. The state of her mind a little before her removal is best described by her own words in a letter to a friend in England, dated August 16: "I have lately anticipated with real delight that time when I shall see Him as he is—when I shall no more grieve his Holy Spirit, but be transformed to his glorious image." She had long anticipated the period when she should enter into rest, and when seized with the disease that terminated in death, she assured her partner that she was confident of the favour of her God. Her husband observes, that during the intervals of returning reason, which were short, she seemed to have forgotten him and all that was mortal, and to be wholly absorbed in the joys of God's unfading kingdom. She was seized with a violent fever on Sept. 28, while attending public worship, which occasioned delirium, (except at intervals) in which state she remained until October 8, when her weary spirit left mortality, and entered into the joy of her Lord. Thus devotedly lived and gloriously died Mary Ann Coultart. Her sun has indeed gone down at noon, but it has set only to rise more brilliantly, and to shine unobscured by clouds in the regions of eternal day. Her husband, who was dangerously ill at the period of her death, has been mercifully restored, and promises to be a faithful and successful servant of Christ among the degraded African slaves in Jamaica.

A TRIBUTE OF AFFECTION

OCCASIONED BY THE

LAMENTED DEATH OF MRS. M. A. COULTART.

"All flesh is grass," the voice proclaims aloud,
"All human strength and beauty must decay,
"The gay, the thoughtless, and the busy crowd,
"Must die forgotten, as the winter's day."

Blest saint of God! for ever freed from care,
No more a sufferer in this world of woe;
The heavy cross no longer call'd to bear,
Thy tears for ever now have ceas'd to flow.

The friends of missions must their loss deplore,
And western India mourn thy early doom;
While Ham's benighted progeny grieve o'er
Thy sad, thy quick removal to the tomb.

Thy steps we've followed thro' the thorny way
Of tribulation, which thy feet have trod;
We now would trace thy flight to realms of day,
And view thee happy in thy Saviour God.

There while thy friends on earth their loss bewail,
Jesus shall feed thee with immortal food:
Thy Lord Immanuel shall thy soul regale,
With joys which he has purchas'd with his blood.

Though in the silent dust unseen by those
Who shar'd thy love, thy faded form was laid,
Yet there's a truth should dissipate their woes—
Jamaica's land shall render up her dead.

E'en now dear Mary's spirit reigns in bliss,
Yet, mighty God, her friends thine aid require;
Into their bosoms drop the balm of peace,
And may they join with her the heavenly choir.

With grace sustain the partner of her soul,
Bereav'd of her who was in mercy given;
O may thy Spirit his torn mind console,
And lead him forwards till he reaches heaven.

H. C.

Rev. JOHN PENNY.

Died, on Thursday, Feb. 19, 1818, at the house of his son, Mr. John Penny, of Scotland-yard, London, the Rev. John Penny, late pastor of the Baptist church in White's-row, Portsea. He had eaten his dinner on Wednesday in good health, but during the afternoon complained of a violent pain in his head, and after a few hours' pain died the next morning at seven o'clock. "Mark the perfect man and behold the upright; the end of that man is peace."

Review.

Pastoral Letters on Nonconformity; addressed to a young Member of a Society of Protestant Dissenters. By the Rev. Dr. Winter. Black and Son.

We very much approve the design of these Letters. Their worthy author says, "for many years he had observed, that the Dissenters with whom he had been conversant, had greatly lost sight of the genuine reasons of nonconformity;" and he mentions various causes which have contributed to produce this effect. For the purpose of exciting the younger members of Protestant congregations to attend to this subject, he has published these "Pastoral Letters." In the course of his work, he draws scenes, and refers to events, which, whether altogether imaginary or not, keep the attention alive, and illustrate his reasoning. The letters are in an easy, familiar style; the remarks, in general, we think important; and the author has our thanks for his services in a common cause. Many will read this little volume, who would not peruse works of a larger size; and we trust that they will read to good purpose. Though the expensive form in which these Letters are printed will prevent their circulation to any great extent, yet we doubt not they will be purchased and read, where a tract of equal value but of meaner appearance would never gain admittance.

Much pains is taken by churchmen to persuade us how tolerant and liberal the Establishment is. Far be it from us to say a single word against many worthy individuals who inculcate this sentiment. We are willing to hope, that they plead for the liberality of their church, because they feel liberal sentiments themselves. They are convinced of the injustice, the folly, and the irreligion of persecution; and therefore they believe, that the church of which they are members, and to which they are attached, cannot be less liberal than they are. We have not room in this review to shew how completely the history of the Establishment is against them; and how much more we owe to *statesmen* than to *churchmen* for the spread of liberal sentiments: but we will mention one observation of our author which deserves their serious attention. He remarks, that the Establishment "holds no communion with any other Protestant national church in Europe;"—and, it "allows the validity of Romish, but not of Presbyterian or Congregational ordination." *Introd.* p. xiv. We are not surprised that the Establishment should look with too jealous an eye on any thing Congregational: this is natural. But when Presbyterian ordination is denounced, so that the ministers of the Scotch church, though it is established by our English legislation, are deemed laymen, while a Roman Catholic priest who renounces Popery is acknowledged to be a clergyman, the sentiments of the English Establishment are clearly avowed.

The first of these "Letters" shews the "occasion of their being written; the second is on "the importance of the subject;" the third and fourth are on "order and discipline;" and they all contain many observations which deserve attention. The fifth is on "the communion;" in this Letter the objections to the mode of receiving the Lord's supper in the Established Church are slightly mentioned, but not so strongly pressed as they might have been. We are surprised that the worthy author did not say more on the admission of communicants of various characters without discrimination, which is a general objection to every establishment, and particularly strong in the present instance. Indeed this is one of the turning points of the controversy.

Our author observes, that objections may be raised against the plans adopted by Dissenters as not

scriptural; for instance, against the mode of "admitting members to communion by means of a declaration of faith and experience." He replies, we think very fairly,—that the rules for discipline in the New Testament are chiefly *outlines*;—that a church has a right to expect some evidence of a person's faith; and that the method in which this is best obtained, is left as a matter of expedience. Farther,—that whenever a church, consisting of a voluntary society of professed believers, perceives that it has adopted an objectionable plan, it is at *perfect liberty* to alter it; but in an establishment every thing is *fixed*, no change can be admitted on any consideration whatever, but by the authority which gives being and operation to the whole system.

The sixth letter is on "Baptism;" in which our author makes many pertinent observations on the expressions used—in the xxvii article of the church—in the Liturgy—and in the Catechism. Of course, the writer takes his own ground as a Pædobaptist; for so doing we do not blame him; but we see, or think we see, that our sentiments give us a decided advantage over him in the controversy with churchmen. He says, "The doctrine of baptism, as it may fairly be collected from the Articles and Formularies of the church of England, forms in my mind so strong a reason for dissent, that if there were no other, I must enter a protest and say, We must obey God rather than man." p. 71. So say we. We go farther: we also say, that the baptism of infants, on any of the theories on which it is popularly defended, connects them with the church by some species of membership. In the Establishment this is clearly avowed; and hence the church of England exhibits an appearance, which is widely different from that of the church of Christ in its primitive condition. Our Pædobaptist brethren do, in part, recognize a different system; they admit to communion those only who declare their faith in Jesus Christ, and consider them, till they have professed their faith, as not, strictly speaking, *church members*. Yet they plead for infant baptism on grounds which suppose that by baptism they are either introduced into some relation to the church, or that some covenant relation before existing is then openly recognized. In consequence, they baptize *first*, and *then* enquire, many years after, whether those who were baptized, and who have long had some relation to the church, *are believers*, and ought to be admitted as church-members. Now this state of things, which is the unavoidable consequence of infant baptism, is so different from any thing described in the New Testament, and puts such a new face on the Christian church, that we are surprised candid and thoughtful men should not see how greatly it differs from the original. We must, however, state, that we have no reason for being offended by anything which the worthy author has said in his letter on baptism: we only show our opinion.

Here we cannot help asking, What can be the reason that so few defences of Nonconformity begin with the inquiry, *Who ought to be the members of the church of Christ, and how ought they to be admitted?* For if this single question is answered satisfactorily, every thing else can be arranged with ease. But we cannot now enter into the subject; nor ought we, in a *review*, to trouble our readers with our own speculations.

The seventh letter is on "the Liturgy," and contains a neat short view of the leading objections to an appointed form of prayer. Our author might have pressed the subject much farther, but probably he would say, this would have been inconsistent with his intended brevity.

The two succeeding letters are on "Edification;" and present the reader with many excellent remarks. When persons go from Dissenting congregations to the Establishment, for the professed purpose of edification, except they are impelled by imperious necessity, they either declare, that they think the constitution of the Christian church—its view of the ordinances of the gospel—its discipline—and the principles of its communion, are of no import-

ance; or, at least, they cannot complain of being injured, if others consider this inference fairly deducible from their conduct. It may be said, the temptation which draws them away to the church is sometimes great. So it may: and the temptation is doubtless great, that induces Africans to go to their richer neighbours, and ask leave to put on their *slave chain;* (which travellers have asserted is not unfrequently the case.) In both instances the cause is the same: neither party have a just sense of the value of *liberty.*

The two concluding letters are called "Practical Results." We were much pleased with them. We earnestly wish that the attention of our congregations, and particularly of our younger friends, was more frequently turned to a wise and temperate view of the true state of the controversy between ourselves and the members of the Establishment. Our ancestors in the cause of Nonconformity laboured; we have entered into their labours; and we frequently do not sufficiently esteem their exertions. With all their faults, they were a race of men "of whom the world was not worthy." We do not say, that they never exceeded the just bounds of sound reasoning, and of proper feeling. A man who resists an attempt unjustly made to bind him with a shackle, is strongly induced to use a little unnecessary violence, both in his exertions and expressions. This is natural, and a powerful apology instantly arises in his favour, when we recollect the cause which aroused his ardour.

We perfectly agree with our author, on the propriety of co-operating with churchmen "in all plans of doing good, which require not the sacrifice of principle." p. 119. But we have often lamented, that members of the Establishment should have taken occasion, in meetings convened for common purposes, and of which a large proportion was composed of Dissenters, to launch forth in unnecessary praises of their '*excellent church!*' This eloquence has been observed to excite a smile among some whose opinions were different from those of the speakers: and has led others to amuse themselves with imagining how churchmen would look, if a Dissenter were to parody their speeches, and, by changing a few words, turn them in praise of *dissent.* Whenever the two parties combine, may they each conscientiously keep in view the leading principles which *brought them together;* for nothing else can permanently *keep them together.*

A Sermon occasioned by the lamented Death of her late Royal Highness the Princess Charlotte of Wales; preached at Harvey-lane, Leicester, November 16, 1817, by Robert Hall, M. A. Seventh Edition. pp. 63. Button. 2s.

Eloquence is a rare production. It requires so many, and such various intellectual endowments, that but few public speakers have been able to display this excellence. Some orators, however, have appeared in the senate, at the bar, and in the pulpit. Our own country has, perhaps, given birth to the most eminent. The names of Burke, of Sheridan, of Pitt, and Fox, stand on an eminence to which but few have attained. It is the opinion of some eminent judges, that the author of this sermon deserves to be classed with the "first three of these mighty men." We are much deceived if there are not many passages in the sermon before us, which will bear a competition with any of their most distinguished speeches; while it is a subject for congratulation, that the piety and evangelical sentiments of our author are not at all inferior to his powers of oratory. The fires of his eloquence, which have been enkindled at the Christian altar, are constantly burning upon it, declaring at once their supernatural origin, and conveying the sacrifices of a grateful heart to the Author of all, as the giver of every good and perfect gift.

We are highly gratified that Mr. Hall has availed himself of the circumstance of the death of her late lamented Royal Highness, for delivering some of the most important sentiments on the vanity of human distinctions and enjoyments, and on the nature and necessity of personal

religion. We trust, that many persons who read this discourse for the purpose of admiring its fine classical allusions, and energetic appeals, will be irresistibly led to act upon the advice it contains, and to seek for that heavenly wisdom who has "length of days in her right hand, and in her left hand riches and honour."

Our limits will only permit us to make a few short extracts. Nothing can exceed the beauty of the following description, (page 12):

"The first particular which strikes the attention in this solemn visitation is, the rank of the illustrious personage, who appears to have been placed on the pinnacle of society for the purpose of rendering her fall the more conspicuous, and of convincing as many as are susceptible of conviction, that 'man at his best estate is altogether vanity.' The Deity himself adorned the victim with his own hands, accumulating upon her all the decorations and ornaments best adapted to render her the object of universal admiration. He permitted her to touch whatever this sublunary scene presents that is most attractive and alluring, but to grasp nothing; and after conducting her to an eminence where she could survey all the glories of the empire as her destined possession, closed her eyes in death."

The sublimity of the description, (page 50,) of the loss of an immortal spirit, is of an high order:

"The nation has certainly not been wanting in the proper expression of its poignant regret at the sudden removal of this most lamented Princess, nor of their sympathy with the Royal Family, deprived by this visitation of its brightest ornament. Sorrow is painted in every countenance, the pursuits of business and of pleasure have been suspended, and the kingdom is covered with the signals of distress. But what, my brethren, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle, or could we realize the calamity in all its extent, what tokens of commisseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth; or were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?"

To lead persons to make a due improvement of afflictive circumstances, the following impressive appeal is made to the conscience of the reader, (page 53):

"What may we suppose is the reason of this; why are so many impressed, and so few profited? It is unquestionably because they are not obedient to the *first* suggestion of conscience. What that suggestion is, it may not be easy precisely to determine; but it certainly is *not* to make haste to efface the impression by frivolous amusement, by gay society, by entertaining reading, or even by secular employment: it is, probably, to meditate and pray. Let the first whisper, be it what it may, of the internal monitor, be listened to as an oracle, as the still small voice which Elijah heard, when he wrapped his face in a mantle, recognising it to be the voice of God. Be assured it will not mislead you; it will conduct you one step at least towards happiness and truth, and by a prompt and punctual compliance with it, you will be prepared to receive ampler communications and superior light. If after a serious retrospect of your past lives, of the objects you have pursued, and the principles which have determined your conduct, they appear to be such as will ill sustain the scrutiny of a dying hour, dare to be faithful to yourselves, and shun with horror that cruel treachery to your best interests, which would impel you to sacrifice the peace of eternity to the quiet of a moment. Let the light of truth, which is the light of heaven, however painful for the present, be admitted in its full force; and whatever secrets it may discover 'in the chambers of imagery,' while it unveils 'still greater and greater abominations,' shrink not from the view, but intreat rather the assistance of him whose prerogative it is to search the heart, and to try the reins, to render the investigation more profound and impartial. The sight of a penitent on his knees, is a spectacle which moves heaven; and the compassionate Redeemer, who, when he beheld Saul in that situation, exclaimed, 'Behold, he prayeth,' will not be slow or reluctant to strengthen you by his might, and console you by his Spirit. When a 'new and living way' is opened 'into the holiest of all,' by the blood of Jesus, not to avail ourselves of it, not to arise and go to our Father, but to prefer remaining at a

guilty distance, encompassed with famine, to the rich and everlasting provisions of his house, will be a source of insupportable anguish when we shall see Abraham, Isaac, and Jacob, enter into the kingdom of God, and ourselves shut out. You are probably not aware of what importance it is to improve these sacred visitations; have not considered that they form a crisis, which, if often neglected, will never return. It is impossible too often to inculcate the momentous truth, that the character is not formed by passive impressions, but by voluntary actions, and that we shall be judged hereafter, not by what we have felt, but by what we have done."

A Sketch of my Friend's Family, intended to suggest some Practical Hints on Religion and Domestic Manners. By Mrs. Marshall, Author of Henwick Tales.

"TRAIN up a child in the way he should go; and when he is old, he will not depart from it." This was not, perhaps, intended to be understood as indicating the infallible certainty of perseverance in the right path, when appropriate instructions are imparted to young persons, and proper discipline is maintained; it should not, however, be doubted, that moral and religious culture will be generally productive, under the favour of heaven, of good and permanent effects. What can excuse inattention to suitable education, or compensate for its neglect? Nothing which the fondest affection will ever have ability to bestow. A vicious course, in relation to this subject, has spoiled many a fine temper, and impeded the growth of not a few naturally good understandings. Ideas of a pernicious class have been allowed to accumulate, and habits ruinous to the happiness of the whole life, have been, without interdiction, formed. Eden, without some care and attention from the parents of mankind, would have declined in beauty and convenience; and where is there a human understanding, or a heart, that does not need, and that will not reward cultivation?

In entire consistency with the spirit of these remarks, we express high approbation of the work now before us. The title informs us, that Mrs. Marshall has appeared before the public in a former publication, and of Henwick Tales it is but mere justice to say, that, as they were designed, so they are adapted to amuse the mind, and to correct the sentiments of youth. In a very pleasing and forcible manner it is manifested, in that admirable little work, that "principle, moral and religious principle, is the only solid basis of a good education." No juvenile library should be without Henwick Tales: the Sketch of my Friend's Family is not less worthy of regard; it is replete with useful remarks, naturally introduced, besides the more general subjects it contains. The sentiments are given in lively and striking conversations, and their practical effects are exhibited in the deportment of those who entertain them.

But it is not to young persons only that this volume is likely to be useful. The effects of true religion on the character and conduct of a wife and a mother are impressively described; and, in the same important relations, the sad consequences of evil-temper and tyranny are as usefully introduced. Errors on the subject of religion are corrected, and her best consolations are skilfully administered. Indeed, those who desire to communicate solid, useful, appropriate instructions to children and young people, will do well to peruse our author's book, and to put it into the hands of all their young friends. The work is divided into chapters of a proper length, so that a child may finish any one without weariness, and without difficulty recollect its principal contents. The style is neat, perspicuous, flowing, and sufficiently nervous.

LITERARY INTELLIGENCE.

In the Press,

A 3d Edition of a Collection of Hymns, designed as a New Supplement to Dr. Watts's Psalms and Hymns. By the Rev. James Upton; with an Appendix, containing many additional Hymns, some of which were never before printed.

For the Use of Sunday Schools. The Fifth Edition of the Clerkenwell Spelling and Reading Lessons, adapted to the new System of Education, by J. Aspin; accompanied with honorary Badges for Monitors, &c. together with a Copy of the Plan of Instruction adopted in the Clerkenwell Parochial Sunday Schools.

Second Edition of A Tribute to the Memory of a young Person lately deceased; with a Funeral Sermon, by the Rev. Thomas Langdon.

Just Published,

A Blow at the Root, or a History of the Rise of Antinomianism, &c. &c. by the late Rev. John Flavel.—Republished on account of the spread of that Heresy. Price 1s.

Missionary Retrospect and Foreign Intelligence.

MISSIONARY STATIONS, &c.

From a list which has been lately published, the following appears to be the number of Protestant Missionary stations, and Missionaries, Catechists, &c. throughout the world. The various societies are arranged in chronological order.

	Sta.	Miss. &c.
Royal Danish Mission College	1	3
Christian Knowledge Society	3	6
Society for propagating the Gospel	2	4
United Brethren	33	87
Wesleyan Methodists	29	63
Baptist Missionary Society	26	59*
(London) Missionary Society	36	82
Edinburgh Missionary Society	3	8
Church Missionary Society	29	51
American Congregational Board of Missions	2	7
American Baptists	1	4
	165	374

* There are some native preachers not included in this enumeration.

BAPTIST MISSION.

EFFECTS

Of Circulating the Holy Scriptures.

In our Magazine for 1816, page 514, we inserted a very honourable testimony to the labours of Mr. Chamberlain at Hurdwar Fair, during the period of his residence at Sirdhana. The subjoined document affords very encouraging reason to hope that those exertions were not in vain; and presents an additional evidence of the propriety of dispersing copies of the word of God wherever missionaries can find access.

Extract of a Letter from the Rev. Mr. Fisher, at Murut, to the Rev. Mr. Thomason, at Calcutta, dated Murut, May 6, 1817.

"I am more and more convinced that the inhabitants of India are nearly inaccessible to us in their present state, (I mean, with a view to their conversion,) from the gross ignorance and want of common rudimental instruction which prevails among them; and the great means which India appears to be in want of at present, is a systematic plan of education, universally, patiently, and industriously to be acted upon throughout the whole of our territories. Only let the population have the power to read our scriptures, and we have done them a kindness, the benefit of which nothing can deprive them of. The Bible may do its own work: that it *can* do so has been repeatedly proved, in spite of the melancholy forebodings, and sensitive jealousies of the adversaries to its distribution.

"Take an instance, my dear brother, which I think so well calculated to cheer our spirits. You know that Anund Messee is now baptized. I shall send you his history in the next packet. We have every reason to believe in the sincerity of his Christian profession, and we hope for many beneficial results from his real ability and consistent life. The other day he asked my permission to leave his little school at M——, to go over, for a few days, to Delhi; which was the more readily granted, as he still entertains hopes of bringing his wife over to the acceptance of the salvation of the gospel, as well as his brother and sisters.

"During his stay at Delhi, a report was in circulation that a number of strangers had assembled together (nobody knew why,) in a grove near the imperial city, and were busily employed, apparently in friendly conversation, and in reading some book in their possession, which induced them to renounce their caste, to bind themselves to love and associate with one another, to intermarry only among their own sect, and to lead a strict and holy life.

"This account filled Anund with great anxiety to ascertain who and what they were; and he instantly set off for the grove which had been pointed out as the place of rendezvous. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly-looking man, and accosted him; and the following conversation passed:

"'Friend, pray who are all these people, and whence come they!' 'We

are poor and lowly, and we read and love this book.' *Anund.* 'What is that book?' 'The book of God.' *Anund.* 'Let me look at it, if you please.' Anund, on opening it, perceived it to be the Gospel of our Lord, translated into the Hindoostanee tongue, many copies of which seemed to be in the possession of the party; some printed, others written by themselves from the printed ones.

"Anund pointed to the name of Jesus, and asked 'Who is that?' 'That is God; he gave us this book.' *Anund.* 'Where did you obtain it?' 'An angel from heaven gave it me at Hurdwar-Fair.' *Anund.* 'An angel!' 'Yes: to us he was God's angel; but he was a man, a learned Pundit.' (Doubtless, these translated Gospels must have been the books distributed five or six years ago at Hurdwar by the missionary.) 'The written copies we wrote ourselves, having no other means of obtaining the Blessed Word.' 'These books,' said Anund, 'teach the religion of the European Sabibs. It is their book; and they printed it in our language for our use.' 'Ah, no;' replied the stranger, 'that cannot be, for they eat flesh.' 'Jesus Christ,' said Anund, 'teaches that it does not signify what a man eats or drinks. Eating is nothing before God; and not that which entereth into a man's mouth defileth him; but that which cometh out of the mouth, this defileth a man: for vile things come forth from the heart; and out of the heart proceedeth evil thoughts, murders, adulteries, fornication, thefts, &c.: these are the things that defile.' 'That is true; but how can it be the European book, when we believe that it was God's gift to us at Hurdwar-Fair?' *Anund.* 'God gave it long ago to the Sabibs, and they sent it to us.' I find, from Anund, that these Testaments were circulated at Hurdwar (I believe, by Mr. Chamberlain,) and falling into the hands of different people, resident in different but neighbouring villages, they were found to be interesting records, and well worth the attention of the people.

"A public reader appears to have been selected by themselves in each of the villages, for the express purpose of reading the miraculous book; and their evenings have been habitually spent in this blessed employment; crowds gathering together to hear God's book. The ignorance and simplicity of many was very striking. Never having heard of a printed book before, its very appearance was to them miraculous.

"A great stir was created by the gradually increasing information hourly obtained; and all united to acknowledge the superiority of the doctrine of the Holy Book to every thing they had hitherto heard or known. An indifference to the distinction of caste soon manifested itself; and the interference and tyrannical authority of their brahmins became more offensive and contemptible. At last, it was determined to separate themselves from the rest of their Hindoo brethren, and establish a party of their own, choosing out four or five who could read the best, to be public teachers from this newly acquired book. The numbers daily and rapidly increased, especially amongst the poor; which at last suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted their new doctrine. The large grove near Delhi seemed a convenient spot, and this interesting group had now all met for this very purpose, when Anund's visit took place.

"They seemed to have no particular form of congregational worship; but each individual made daily and diligent use of the Lord's Prayer. Anund asked them why they were all dressed in white. 'The people of God should wear white garments,' was the reply, 'as a sign that they are clean, and rid of their sins.' Anund observed, 'You ought to be baptized in the name of the Father, Son, and Holy Ghost. Come to M.; there is a Christian padree there, and he will shew you what you ought to do.' They answered, 'Now we must go home to the harvest; but as we mean to meet once a year, perhaps the next year we may come to M.'

"In consequence of this, I have deemed it advisable to send Anund to make all possible inquiry respecting these promising blossoms of hope, and trust to be enabled ere long to give you still more gratifying information."

LONDON MISSIONARY SOCIETY.

We hinted in the last month that the "idols" in some of the South Sea Islands had been "utterly abolished." We now present our readers with a curious document, a letter from Pomare, the King of *Otaheite.*

TRANSLATION OF A LETTER FROM POMARE, KING OF TAHITI. (Usually written Otaheite.)

To the Missionaries.

FRIENDS,

May you be saved by Jehovah and Jesus Christ our Saviour. This is my

speech to you, my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of *Taaroamanahune** even to *Vairaatoa* †: and when he died he left them with me. And now, having been made acquainted with the *true God*, with Jehovah, *He is my God*, and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah,* that he hath *made known* his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died, and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things. It was you that taught us; but the words, the knowledge, was from Jehovah. *It is because of this* that *I rejoice*, and I pray to Jehovah, that he may increase my abhorrence of every evil way. The Three-One, he it is that can make the love of sin to cease; we cannot effect that; man cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

I am going a journey around Tahiti, to acquaint the Ratiras with the word of God, and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Ratiras are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with Tahiti.

That principal idol, that has the red feathers of the Otuu is Temeharo,* that is his name, look you, you may know it by the red feathers; that was Vairaatoa's own god, and those feathers were from the ship of Lieutenant Watts;† it was Vairaatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!

This also is one thing that I want to inquire of you: when I go around Tahiti, it may be that the Ratiras and others will ask me to put down their names; what shall I do then? Will it be proper for me to write down their names? It is with you—you are our teachers, and you are to direct us. We have had our prayer-meeting the beginning of this month, February; it was at Homai-au Vahi; the Ratiras and all the people of the district assembled, leaving their houses without people. They said to me, "Write down our names." I answered, "It is agreed." Those names are in the enclosed paper, which I have sent for your inspection. Have I done wrong in this? Perhaps I have: let me, my friends, know the whole of your mind in respect of this matter.‡

May you, my friends, be saved by Jehovah the true God. I have written to Mahine for a house for the use of the missionaries; when they arrive, you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uaeva, near you.

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* *Taaroamanahune* lived some ages ago, and was one of the ancestors of Pomare's family.

† *Vairaatoa*, one of the names of old Pomare, the king's father, and though a friend to the missionaries, yet he was a most zealous advocate for the gods, and the old religion.

* Temeharo was one of the principal *family* gods of the royal family of Tahiti; but *Oro* was the principal *national* god, and to him alone human sacrifices were offered, at least in modern times. Temeharo is said to have a brother called *Tia*; these were famous men, deified after their death.

† Lieutenant Watts visited Tahiti in the Lady Penrhyn, 1788.

‡ This (say the Missionaries,) was in imitation of us; for during 1814 and 1815, after our monthly missionary prayer-meetings, we used to take down the names of such as renounced Heathenism and embraced Christianity in a public manner; but since the state of affairs is altered in the islands, and the profession of Christianity is become general, we have thought proper to discontinue the practice, as now not likely to answer the ends intended.

It is reported here, that there is a ship at Morea, and I was thinking it might be the ship with the missionaries; but it may be that it is only an idle report. However, should the missionaries arrive at Morea, write to me quickly, that I may know. Let me know also, what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

May you be saved, my friends, by Jehovah, and Jesus Christ the only Saviour by whom we sinners can be saved.

POMARE, King of Tahiti, &c. &c.

Tahiti Motuta, Feb. 19, 1816.

DEPARTURE OF THE AMERICAN BAPTIST MISSIONARIES FOR BURMAH.

Letter from the Rev. D. Sharp, of Boston, dated Dec. 17, 1817.

As it was expected that Messrs. James Colman and Edward Willard Wheelock, with their wives, would sail in a few days for India, a special prayer meeting was held on Tuesday evening, Nov. 11, in the second Baptist meeting-house in Boston, for the purpose of commending them to the guidance, protection, and blessing of heaven.

The weather was not pleasant, but a large assembly was convened. The services commenced at half-past six o'clock, and continued till half-past nine. Eight ministring brethren prayed: a few short addresses were intermingled, and hymns appropriate to the occasion were sung. It was a sweet and solemn season. A spirit of grace and supplication prevailed to an uncommon degree. Those who were mouth for the people to God, appeared to feel as Jacob did when he said, "I will not let thee go except thou bless me." If the friends of Christ who were present had uttered the language of their hearts, they would have exclaimed with one accord, "Lord, it is good for us to be here!" Though the meeting was protracted to an unusual length, it was evident that the congregation separated with feelings of regret.

On Lord's-day, Nov. 16, at ten o'clock, A. M. our dear missionary brethren, with their companions, embarked in the ship Independence, Capt. Bangs, for Calcutta; at which place they will embrace the first opportunity to obtain a passage for Rangoon.

The parting scene was truly affecting. It is supposed that more than 200 persons were assembled on the dock, to bid them a final adieu, and to give them their benediction. It was such a scene as was witnessed at Miletus. The parents, and brothers, and sisters, and, indeed, all who were present, wept; and many fell on their necks and kissed them; sorrowing, most of all, that they should see their faces no more. None discovered so much fortitude as the missionaries themselves. While their friends were all weeping around them, they manifested great firmness. When sister Wheelock stepped on the plank which connected the vessel with the wharf, she observed to a female friend, "I would not exchange situation with any of you." One incident occurred which was sufficient to have melted a heart of stone. When the vessel began to move, the father of Mr. Wheelock, with all the tender anguish of a parent, took off his hat and exclaimed, "Willard! my dear son! let me see your face once more!" Willard came to the side of the vessel. The father gazed on his amiable son, then covered his head, and immediately forced his way through the crowd to his carriage. Just before the vessel left the wharf, Dr. Baldwin engaged in prayer, recommending the missionaries to God, and the word of his grace. A hymn was sung expressive of earnest desires, that He, who holds the winds in his fist, would conduct them in safety over the mighty deep.

It will, no doubt, be a source of gratification to many, to be informed, that the supercargo of the Independence is a pious man. Though a member of another denomination, yet he appears to love all who love our Lord Jesus Christ. This circumstance will greatly contribute to the comfort of our dear young friends. When the writer of this article gave the parting hand to one of the missionaries, his last words were, "Oh, do pray for us! dear Sir, do pray for us!" It is hoped, that all who take an interest in the Burman mission, will not only contribute of their substance for its support, but cause their prayers to ascend before God, that his presence may go with the missionaries, and that he may give them favour in the sight of the heathen.

Extract of a Letter from Mr. Ellis, Baptist Minister, of Newbury, in the State of New York.

"THE state of religion and of the Baptist churches is greatly on the in-

crease on this side of the ocean. In many of the New England states pleasing revivals have taken place, both among the Presbyterians and the Baptists. In New York and Philadelphia our churches have had great additions. In two of the churches in Philadelphia, 110 were added last year. In one in this state, 69, and in one in another association, [the name illegible,] 174; and, generally, the rest are receiving additions also. This will afford joy to you, and all with whom you are connected in gospel bonds. Mission business goes on prosperously. We anticipate the predicted downfall of the prince of darkness. The Saviour is becoming the desire of all nations."

Extract of a Letter from Mr. Phillips, Baptist Missionary at Java, to a Member of the Church in Eagle-street, London.

"*Java, Sept.* 20, 1817.

"MY DEAR FRIEND,

"I AM no longer surrounded by the lovers of our Redeemer. Where I am called to reside, there are no Sunday schools—no zealous teachers, scarcely any Christian friend to encourage, to advise, or to strengthen me; the mass of those who are called Christians, are worse than Heathens or Mahomedans.

"But what is it that has raised Britain to its present eminence? The Gospel. Well, then! let me preach this gospel, and labour to be a diligent and faithful missionary; and though few of those by whom I am surrounded are disposed to encourage me in my work, I have the promise of him who is faithful and true, that the word of our testimony *shall finally prevail.* The Almighty has graciously blessed me with a most excellent companion in my partner for life. Her pious counsels and affectionate behaviour often cause my heart to ascend in grateful praise to our never-failing Friend. Providence has blessed me with a daughter, who is now nearly three months old—she is strong and lively. I am upon the eve of sailing from Batavia to Samarang, a place about 300 miles distant, and there I desire to spend my days in the service of Jesus. I have made a sufficient degree of progress in the Malay language to enable me to travel over the country; and when I arrive at Samarang, I intend to apply closely to the Javanese tongue, in order to translate the sacred scriptures into that language. Mr. Trowt, a valuable missionary, was engaged in it: but he has been called by the great Householder, to leave this world and to enter into rest. The proper inhabitants of the country are Mahomedans; but there are persons of almost every religious profession to be met with at Batavia.

"Our prospects are not very flattering, but we have some hopeful appearances among those who have been pretty regular in their attendance on Mr. Robinson's preaching. Our church in Java consists of nine members. We have worship seven times a week, and also a weekly prayer meeting, for the spread of the gospel throughout the world, and particularly on this island. We have five persons who can pray with fluency, propriety, and fervour in Malay; and it does me good to see the people attend."

Singular Account of some Jews in Holland.—Extract from a Letter received from a Clergyman in Scotland.

THE son of Dr. Ross, one of the ministers of Aberdeen, has been on the continent with his tutor lately. The following is an extract from his journal:

"Some gentlemen in the passage-boat between Amsterdam and Utrecht, happened to meet with several Jews. The weather was then very unfavourable, (it was just before harvest,) and this formed the subject of their conversation. One of the Jews observed, that it was a judgment upon the Christians for their disrespect to the Messiah, the Saviour of the world. 'And what do you care about the Messiah,' said one of the gentlemen, 'are not you Jews?' 'Yes,' replied the other, 'but we believe as firmly in Christ as most Christians do. We have been long separated from the synagogue, and meet by ourselves to read the New Testament, and pray to Jesus Christ; our numbers are very considerable in Amsterdam.' 'But why,' asked the gentleman, 'do you not come forward and join the Christians at once?' 'Sir,' replied the Jew, 'your practice and profession are so much at variance, that we think we are better by ourselves.'

NOTICE.

THE Committee of the Baptist Missionary Society will hold their next Meeting at Salisbury, on Thursday, March the 19th.

Account of Moneys received by the Treasurer of the Baptist Missionary Society, from October 1, 1817, to February 1, 1818; not including Individual Subscriptions and Donations.

	£	s.	d.
Oxfordshire Auxiliary Society, by Mr. Parsons, Treasurer	33	5	4½
Hants and Wilts Assistant Society, by the Rev. John Saffery	360	10	1¼
Glasgow Auxiliary Society, by Mr. Deakin, Treasurer, Mission £133 17 3; Translations 71 3 9; Schools 19 19 0	225	0	0
Glasgow Youths' Missionary Society, by Mr. J. M. Duncan	30	0	0
York and Lancaster Assistant Society, by W. Hope, Esq. Treasurer	91	18	4
Berkshire Assistant Society, by Mr. Bicheno, Treasurer	166	19	4
Paisley Youths' Society for promoting Religious Purposes	10	0	0
Portsea Missionary Society, White's Row, by the Rev. W. Hawkins	20	0	0
Huntingdonshire Society in aid of Missions, by E. Martin, Esq.	55	9	6
Hammersmith Auxiliary Society, by Mr. Hanson	37	5	0
Northamptonshire Association of Independt. Ministers, by Mr. Inkersole	20	0	0
Hamilton Bible and Missionary Society, for the Translations, by Mr. Matthews	4	0	0
Eagle-street (London) Juvenile Missionary Society, by Mr. Napier	24	0	0
Hackney Association for the Establishment of Native Schools in India	25	0	0
Chatham Juvenile Auxiliary Missionary Society, by Mr. Davies, Jun.	20	16	0
Perthshire Missionary Society, by the Rev. Mr. Willisden	10	0	0
Ridgmont Female Society	5	10	0
Potter-street Auxiliary Society, by the Rev. John Bain	4	0	0
Bristol Juvenile Branch of Auxiliary Society	10	11	10½
——— Broadmead Auxiliary Society (4 13 3; 5 2 10)	9	16	1
——— King-street ..... ditto ..... Half-year	23	8	6
Dunfermline Auxiliary Society, by the Rev. W. Innes, Mission 27 11 10; Translations 3 5 6; Schools 0 5 0	31	2	4
East Lothian Society for the Spread of the Gospel, by ditto	8	8	0

Collingham & Newark, Collection & Subscriptions, by Rev. W Nicholls	36	14	6
Kidderminster, ... ditto ..... by Mr. Pearce	3	10	0
Bewdley, ... ditto ..... by ditto	6	0	0
Evesham, ... ditto ..... by Rev. L. Butterworth	10	9	9
Nottingham, ... ditto ..... by Rev. J. Saffery	72	7	11½
Loughborough, ... ditto ..... by ditto	7	16	0
Sheepshead, ... ditto ..... by ditto	12	15	6
Cottesbrook, Penny a Week Society, by Mr. Hobson	3	0	0
Hamsterly, Rev. C. Whitfield, and Friends	6	0	0
Thrapstone, Collection and Subscriptions	22	16	9
Sevenoaks, ... ditto ..... by Mr. Comfort	20	15	0
Exeter, ... ditto ..... by Rev. R. Hogg	19	6	4
Swansea ..... ditto ..... by Rev. Joseph Harries	16	16	9
Luton, ... ditto ..... by Rev. E. Daniel	22	6	7
Deal, a few friends at, by Mr. Reynolds	5	0	0
Edinburgh, Penny a Week Society, by the Rev. W. Innes	28	18	8
Norwich, a few friends, by the Rev. J. Kinghorn	8	9	0
Paulton, Baptist Church at, by Dr. Ryland	6	0	0

Anonymous, by Post to Mr. Burls. For the Mission, £50; Native Schools £50	100	0	0
Burn, Mr. Ground Rent to Michaelmas, 1817, by Mr. Burls	106	13	0
Net Proceeds of a Silver Waiter, ... by ditto	7	10	6
Ditto ..... —— Tankard, ... by ditto	8	0	6
R. B. Wiltshire, for the Translations, by the Rev. Mr. Keeble	5	0	0
Green, Miss Lydia, Bath, a Bequest	20	0	0
M. W. S. Edinburgh, for a Native Preacher	10	0	0

CHURCH MISSIONARY SOCIETY.

This excellent institution has lately met with violent opposition from members of the church of England! This attack was commenced a few months since at the establishment of an Auxiliary Society in the City of Bath, (the Bishop of Gloucester in the chair,) when the Rev. J. Thomas, Archdeacon of Bath, delivered a fulminating protest against the proposed society. This was afterwards published in many of the public journals; and has been very satisfactorily answered by the Rev. D. Wilson, of St. John's Chapel, Bedford-row. Many persons concluded, that the *archdeacon* knew at the time that he was in "the way to Canterbury," in his opposition to the evangelical clergy; and this conjecture has been confirmed, by the circumstance of the Archbishop having bestowed on the reverend gentleman the living at Deptford, value 500*l.* per annum, and another living to his son-in-law of 1000*l.* per annum. We feel persuaded, however, that notwithstanding all these difficulties, the Church Missionary Society will continue and increase its exertions; and that there are friends enough to the cause of missions in the church of England, to prevent the society from failing for want of support. God has set before it "an open and an effectual door, though there are many adversaries!"

ASSOCIATIONS.

HANTS AND WILTS.

Sept. 17. 1817, the Hants and Wilts Assistant Society in aid of the Baptist Mission held their third and last association for the year at Salem chapel, Portsea. There was an early meeting for prayer. Mr. Giles preached in the morning, from Gal. v. 22; and Mr. Saffery in the evening, from Mark, xiv. 32—36. Mr. Bulgin preached the preceding evening, from Matt. xiii. 47—50. The devotional parts of the services were conducted by the brethren Read, Bulgin, Dore, Giles, Miall, Clay, Tilly, and Headden. There was a collection in the evening in aid of village preaching. The afternoon was occupied in the business of the Association, and in receiving subscriptions and collections for the mission, amounting to 360*l.* 10*s.* 1*d* ¾

The next association is to be at Newport, on Wednesday in the Easter week. The brethren Russell, Miall, and Saffery to preach; the former on "Peace as a fruit of the Spirit." Mr. Millard, or Mr. Bulgin, to preach the preceding evening.

NORTHAMPTONSHIRE.

At the half-yearly meeting of the Northamptonshire Association of Independent ministers, held at Creaton, Sept. 25, 1817, Mr. Aston, pastor of the church at Creaton in the chair, the annual collections for the support of the missions were received, and the following sums voted. To the Moravian Missions 30*l.*; to the Baptist Mission for the Translation of the Scriptures 20*l.*; to the London Missionary Society 144*l.* 4*s.* 1*d.*

Poetry.

ON

THE CHOICE OF DEACONS.

1 Tim. iii. 8—13. *Paraphrased.*

With rev'rence let the church receive
The laws her Sov'reign deigns to give,
In choosing deacons let her see
They're such as with the word agree.

They must be *grave* in years and mien,
Not young, nor haughty, light, nor vain;
Mature in age, in manners kind,
And these with understanding join'd.

Attend to what the scriptures teach,
Choose not a man of *double speech*;
One who will flatter to your face,
But absent aim at your disgrace.

Of men who *love much wine* beware,
Such ought not in the church t' appear;
Such prodigals, were you to choose,
Would, as their own, your substance use.

With equal care let those be shunn'd,
Who are of *filthy lucre fond*;
Such parsimonious souls be sure
Will have no bowels for the poor.

Your deacons, as th' apostle saith,
Must *hold the myst'ry of the faith*;
And truth with righteousness be join'd,
Sound judgment with a holy mind.

If they are *marry'd*, they must prove
Chaste, constant, faithful in their love;
And, have they *children*, see that they
Their parents honour and obey.

Their *wives* must not be vain and light,
Nor yet in *sland'rous tales* delight;
But *grave* and *sober* should appear,
In all things *faithful* and sincere.

Thus let the men you choose be *prov'd*,
Men for their virtues much beloved;
Such here to eminence shall rise,
And have a mansion in the skies.

G. F.

Errata.

Page 84, line 5, *dele* girds.
—— 86, line 13, *for* second, *read* sound.
——— line 21, *for* doctrines, *read* darkness.

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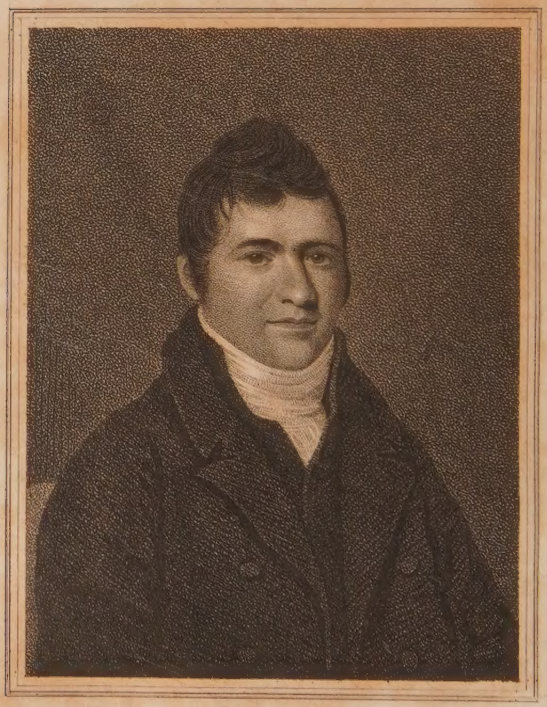

Rev. Thomas Morgan,
Birmingham.

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